אמרי לב

MEDITATIONS

AND

PRAYERS

FOR

EVERY SITUATION & OCCASION IN LIFE

TRANSLATED AND ADAPTED FROM THE FRENCH BY

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PREFACE.

THE following pages are translated and adapted from a little volume in French, entitled "*Prières d'un Cœur Israélite*," published by the *Société Consistoriale de Bons Livres.*

In its present form the work is not intended to be used in place of, but as a *companion* to, the Jewish ritual, to be referred to during the periods of public service when the congregation is not actually employed in prayer, or in receiving pulpit instruction; so that, combined with our sacred ceremonies, it may tend to inspire devotion, and direct the attention to holy thoughts.

It is likewise designed as an aid to domestic and individual worship. We all feel the want of pouring forth the soul's emotions of joy or sorrow by communion with the Universal Father; general public forms of prayer may not always be adapted to the peculiar exigencies of every mind; the compilers of this work have therefore striven to supply in some measure this spiritual need, by meditations and prayers suited to every situation and occasion in life; and it has been the humble yet anxious endeavour of the translator to preserve the spirit of the original in its English garb. But, as the genius of the French language differs so widely from that of our own, a mere translation of phrases would render this impossible; it has often been found necessary, therefore, to arrange the same ideas in a very dif-

ferent order and form of language to the original, and even sometimes to remodel them altogether; thus this little volume frequently partakes of the character of an adaptation.

Having ventured these remarks in apology for the deviations from the original, the translator trusts the public will receive with lenient judgment this result of the employment of some leisure hours; and if the use of these pages produce but to one member of the Hebrew family anything like the soul's satisfaction and comfort that have been derived from this "labour of love," the translator will deem it an ample reward.

H. R.

LONDON, Adar 28, / March 13, } 5616, A. M.

EDITOR'S PREFACE.

In presenting this volume of meditations and prayers to the public, but little need be said on the propriety, we may almost say the necessity, of issuing a work of the kind to serve as a manual of domestic devotion in addition to our usual public form of service, whether of the Portuguese or German custom. Nothing, indeed, at all equal to this has ever been given to the world; for, let fault-finders say what they will, not a book of devotion ever devised contains so much that is sublime, useful, instructive, and consolatory, as does our liturgy. Still, it has always been the custom of our people to have short prayers in the languages used by them, in addition to the daily and festival services; and it is only following the good example of the great ones of former years, to place in the hands of our females especially a book which is, so to say, a mirror of the soul, containing reflections and short formulæ of petitions or thanksgiving adapted to the several circumstances of our existence, to serve as a constant companion in our life's journey, whether the incidents be of joy or of sorrow. It is erroneous to assert that Israelites are opposed to the use of prayer in the languages of the various countries. The efforts which have been made, both in ancient and modern times, to furnish special composition in tongues other than the Hebrew, and this by the most earnest and pious teachers, prove the contrary. The retention of the Hebrew, however, has quite another reason, namely, to maintain our *national* speech as the vehicle for public prayers and reading of the Law, in order to preserve a bond of union which, while it exists, can withstand all assaults against our religion, as it enables us, at all times, to verify any assertion made as founded on the Scriptures, by referring at once to the original text, which will uniformly refute all forced constructions that are generally

the only proof against our faith. But if the Hebrew were once banished, we should have to rely on authorised versions of the Holy Text, and thus open the door to all the evils resulting from resorting to a varying standard, which in itself is but an approximation to, not a perfect transcript of, the Divine Word. As long as our worship is, therefore, in the language of Israel, this will be studied and far better understood than others which are not the vernacular of the respective countries where we live, and will, at the same time, render the Synagogue an acceptable meeting-place for Israelites all over the world, who will listen there to a worship in which they can freely participate, as it is the same, or nearly the same, allowing for differences in *Minhag*, with what they have been accustomed to from infancy. It is, therefore, absolutely requisite that the knowledge of the Hebrew should be universally diffused among us, so that it may be, in truth, the language of heartfelt devotion,—not merely a lip-service without effect on the mind.

While the public service, therefore, ought not to be changed, there is no reason why, for other objects, many books of devotional exercises, in all modern languages, should not be written by competent persons. It is, however, not to be denied, that this peculiar composition is one of the most difficult in the whole range of literature; for to think for others, to excite in them the feelings that agitate us, to lift them up to our own mental elevation, or to enter into the sentiments of their hearts, which we have, perhaps, never experienced, is surely not an easy thing, and requires a peculiar talent which very few can possess. It is, therefore, nowise remarkable that many who attempt to compose voluntary prayers utterly fail, and furnish thus indirectly the most convincing proof that the body of our liturgy should never be touched, as it can never be equalled or materially improved. The editor, when he commenced delivering public lectures, prefaced and concluded them with prayers of his own, in imitation of the European preachers; but latterly he has generally omitted them, being satisfied

with the set forms of our books. Indeed, when one views attentively the feeble efforts of many who venture on prayer-making, he must soon come to the conclusion that they had better choose another field for their exertions, since they fail to excite devotion in their hearers, and utter words before Heaven which cannot be acceptable before Him. For it should not be forgotten, that we have only one model for entreaty and thanksgiving, namely, the Holy Scriptures; and that in framing either, we should carefully adhere to the views, doctrines, hopes, and aspirations which they have furnished us, while in putting in opinions of our own we may unconsciously blaspheme instead of uttering praises.

There are, it is admitted, many situations for which the Bible furnishes no example of prayer which we should offer therein. Since the close of the holy canon, new things and new historical developments have been ushered in, and given birth to new trains of thought. But in treating them as the subjects of prayer, we must, for all that, hold fast to our standard, and take heed that no ideas foreign to Judaism or unworthy to be offered to the God of Israel should find even a temporary sojourn in our devotional exercises. Besides, though events have not stood still in history, and though inventions have multiplied through ages past, no new truths have been evolved, and the simple words of the Bible are still as true as in the beginning, wherefore they present us, even now, as in past ages, with the best specimens of prayer, which alone, being revealed, can be acceptable to our Maker, the Author no less of the WORD than of the WORKS of creation.

We should, accordingly, welcome as a valuable gift every book written in the spirit of the Scriptures, giving us prayers couched in the form and after the model of the liturgy furnished to us by our wise men of blessed memory. What they have done for the people is permitted to be done for the individual; they looked on the individual Israelite as a part of the indestructible people of God: the set prayers, therefore, always bring before us the idea of na-

tionality, the restoration of all that was desirable in ancient times, the religion in its full effulgence, the nation in all its glory. They left it to the single Israelite "to ask his wants" in any manner he pleased. Hence they who do understand how to arrange the wants of the single man and woman in becoming language on the scriptural basis, have only followed in the footsteps of our sages and rendered an important service to the progress of godliness among us.

As regards the present work, in which the editor claims no more than that it has been carefully revised and corrected by him,—it is the product of Mr. J. Ennery,* as he has been informed, and was issued in 5608 (1848) at Strasburg, France, under the supervision of Rabbi Arnaud Aron, and with his approval. It soon made its way wherever the French language is understood; and a copy of the second edition (1853) is now before the editor. Its success in France induced Mrs. Hesther Rothschild, of London, who, it is believed, is a Danish lady, to translate it into English, so that it might effect also its beneficent mission among those who speak the language of Britain. It appeared thus in London in 5616, and again in 5620. The few copies which reached America were readily disposed of; and the demand having increased, while the circumstances of the times have rendered the importation of books for general use almost impossible, has caused this revised American edition to be issued. As the work is not a literal translation from the French, and is in many instances greatly abridged, for reasons by which the translator is perfectly justified, the editor of the American edition has farther revised it, and at times re-written entire passages, that the book may be more in accordance with the principles of prayer as laid down above; though he is free to acknowledge that it has not lost altogether the character of a translation, to avoid which it

* The author of "Le Sentier d'Israel," translated and published in Philadelphia, under the name of the "Path of Israel," by the Hebrew Publication Society.

would have been necessary to recast the whole, and has, besides, some other defects inherent in all human productions. But, as he was bound not to deviate too far from the original, and thus give the public a different book from what its title professes, he had to limit himself to correcting, and has added nothing to what was not before him. He much desired to write several pieces for occasions not embraced in the present collection; but he declined doing so now, hoping that the time may be propitious hereafter to present another book containing original prayers by several competent men, in which he trusts to have a share assigned to him among the laborers for the welfare of Israel. With the present the subject is not exhausted, nor will it interfere with similar books issued by others both here and in England; but the editor honestly thinks that the spirit of piety will be promoted, not hindered, when the devout have at hand several devotional works from which to draw hope, encouragement, comfort, and divine aid on all fitting occasions. With these remarks he entrusts this production of pious men, in which a daughter of Israel has had a material share, to the kindness of his fellow-Israelites, in the full confidence that they will discover in it much that will raise their hearts and souls to the Author of our life, the benevolent Father, the God of truth,—the One who was, who is, and who will be in glory for ever and ever.

PHILADELPHIA, Ab 7, / August 9, } 5624.

PRAYERS AND MEDITATIONS.

ON PRAYER.

I.

Prayer is the soaring of the soul towards God, an appeal to His mercy, an homage to His greatness: how seriously it behoves us to perform this duty in a proper manner! In this life, while man is assailed by so much suffering, so many anxieties, and endures so much misery and sorrow, whence can he seek aid and consolation? Can his fellow-man, his companion in weakness and impotence, be his comforter? As a child in his grief appeals instinctively to his parent, so man in his distress appeals to his heavenly Father, who alone can aid him. Anxieties and misery attack us in vain, when we resist them by seeking consolation from Him who knows our sorrows. "Towards the mountains I raise my eyes," says the Psalmist, "thence will come my aid."

What cannot fervent prayer obtain! When the sentence of condemnation is borne to the heavenly tribunal, let us pray, and God may revoke it. Moses, prostrate at the summit of Sinai, stayed by prayer the arm of the Eternal, already raised to exterminate guilty, idolatrous Israel! We will not fear then, loaded though we be with sin, we will not fear to offer our repentance to the Lord; we will pray for ourselves and others, and hope, though we fear; for a day or a night not begun or ended with prayer, might be a fatal one to us, or to one dear to us, the last day or the last night.

II.

Prayer would, indeed, be imperfect, did it lead us towards God only when in trouble or in fear, or had it no other motive than that our wants should be supplied. Besides supplication, is it not just and proper that we should offer our thanks and gratitude to our merciful Father, for the daily blessings He bestows, and the miracles He renews for our preservation, our sustenance, and our existence?

But prayer does more than this. When the mind is imbued with the idea of God, we contemplate His greatness and wonders, and then a sentiment is awakened within us of veneration and delight at His glory, His omnipotence, His wondrous works; this divine joy, this soaring of the soul, find vent in words of blessing and praise, as expressed in the divine harmony of the Psalms: "How wondrous are thy works, O Lord! how profound are thy thoughts!"

III.

But how should we pray?

To move the lips mechanically, without feeling prayer in the heart, is an offence to God. To pray mentally, without a devout attitude, is to fail in respect towards the Great Being with whom we desire to hold communion.

Above all we should take heed lest prayer become an act of routine, a duty fulfilled hastily, amid noise, irreverence, and disturbance; we should attune our hearts to devotion; retire to some silent spot, assume an humble, a contemplative posture, and resign our souls to God; then only can we hope to be in communion with Him.

But to present ourselves humbly before God is not all; we must bring faith—faith that gives life to prayer and warms the heart; and, above all, prayer must proceed from purity of intention, the desire to do that which is pleasing in the sight of God, and also from filial submission to His will.

IV.

Oh! that our minds could be fully impressed with the glory of God, or that we could duly reflect on His holiness! Faith teaches us that our God, of whose majesty even Moses could not bear the glorious presence, is near us when we pray. He sees and hears us; He knows every thought of the soul, every secret of the heart. Yes, He, the holy God, is near; and should we, who bow with respect and humility before a mortal somewhat above us in rank and power, not watch over our words and deeds in the presence of the King of kings, before whom terrestrial monarchs are as a grain of dust?—how dare we in His presence give ourselves up to levity of any kind?

V.

Let us, then, strictly observe the duty of prayer, for it is the life of the soul; early in the morning let us appear before the Lord, offer Him the first-fruits of the day: the purity of our actions may depend on the fidelity with which we fulfil this first duty. But, before praying, let us examine ourselves; remember what we are, and reflect on the nature of God before whom we appear; then will our hearts be filled with sentiments of humility, respect, and devotion, and thus we shall become worthy of addressing the Creator of the universe.

A day should not pass without returning thanks for the favours God has granted; before retiring to rest we should recall to mind every event of the day, and repent of any unworthy act we may have committed; and thus reconciled to God, we may be able to invoke His protection, for ourselves and others, from the dangers of the night.

Not alone during the stated times of prayer, but in every circumstance of life—in joy, as in sorrow—should we have God in our hearts and in our thoughts.

VI.

Yes, Lord! it is to Thee I turn to pour out my grief and anguish; it is to Thee I render homage for the happy days it pleases Thee to bestow. If affliction assail me, O teach me to bear it according to Thy will; if joy be my portion I will say, It is God who giveth it.

PART FIRST.

DAILY PRAYERS.

PRAYER ON ENTERING THE SYNAGOGUE.

"I REJOICED when they said unto me, Let us go to the house of the Lord." (Psalm cxxii. 1.) "How beautiful is Thy dwelling-place, O Eternal! My soul soars towards Thee, and my heart bounds with joy, as I approach Thy sanctuary. Happy are they who dwell in Thy house and sing Thy praise! Happy the man who seeks his salvation in Thee, O Eternal Shield of Israel!"

Uttering these words, I venture, O Lord! into this holy place, humbly to address my prayer to Thee, my God, my Saviour, and Protector.

Omnipotent God! The universe is Thy temple, the world Thou hast created is the altar where Thy glory shines; yet in the heart of man Thou hast placed a sanctuary, wherein Thou wouldst be adored with pure and holy prayer.

But above all, it is for us, the descendants of the patriarchs, the servants of the one God, to relate Thy praise and proclaim Thy glory.

Grant me, O Lord! a pure heart filled with Thy spirit, so that no worldly thought may follow me into this sacred place. In Thy house must I remember that an upright soul is the best offering, and repentance is the most efficient prayer. Fill my mind, and the minds of my brethren here assembled, with a full knowledge of Thy greatness, and our

littleness, so that we may humbly bend before Thy Majesty, and grant that our prayer may ascend, as accepted incense, from the depths of our hearts towards Thy heavenly throne. Amen.

HYMN.* ADONE OLAM.

Before Thy heavenly Word reveal'd the wonders of Thy will;
Before the earth and heavens came forth from chaos, deep and still;
E'en then Thou reignedst Lord supreme! as Thou wilt ever reign,
And moved Thy holy spirit o'er the dark unfathom'd main.

But when through all the empty space Thy mighty voice was heard
Then darkness fled, and heavenly light came beaming at Thy word:
All nature then proclaim'd Thee King, most blessed and adored!
The great Creator! God alone!—the Universal Lord!

And when this vast created world returns to endless night,
When heaven and earth shall fade away at Thy dread word of might
Still Thou in Majesty wilt rule, Almighty One alone,
Great God! with mercy infinite, on Thy exalted throne.

Immortal Power! Eternal One! with Thee what can compare!
Thy glory shines in heaven and earth, and fills the ambient air;
All time, all space, by Thee illumed, grows bright and brighter still,
Obedient to Thy high behest, and to Thy heavenly will.

To Thee dominion sole belongs, and 'tis to Thee alone,
My Father! Saviour! Living God! I make my sorrows known,
Thy love celestial and divine descends upon my heart,
Inspiring courage, hope, and joy, and bidding grief depart.

Protected by Thy boundless love, my body sinks to rest;
My soul within Thy heavenly arm reposes, calm and blest.
Lord of my life! in darkest night I sleep and have no fear,
And in the early dawn of day I wake, and find Thee near.

* For this beautiful version of Adone Olam the translator is indebted to the talented pen of Miss R. E. Salaman (Mrs. Collins).

PREPARATION FOR PRAYER.

"THE Eternal is nigh unto all who call upon Him, to all who call upon Him in truth." (Psalm cxlv. 18.) Lord of the Universe! prepare my heart, I beseech Thee, so that I may perform Thy will, in deeds of piety, and glorify Thee for Thy mercy. Dispel, O Lord! darkness from my soul, so that I may understand Thy commandments, and perform Thy precepts. Receive the offering of my soul, and deign to purify me from every sentiment unworthy of Thee. Give me strength to realize by deeds the promises uttered in words. Dispose my heart to accomplish Thy holy will, so that I may adore Thee in spirit and in truth.

Grant that no passing thought may disturb my worship, and guard me from temptation. Grant, O Lord! that, prostrate before Thee, I may feel in my inmost soul the whole extent of my weakness, and Thy power; of my nothingness, and Thy eternity.

Yet Thou wilt hear me when I raise my hands towards Thy sanctuary, to implore Thy mercy; for Thou art nigh unto him who calls on Thee in truth. Guide me, O Father! amid the dangers of my earthly pilgrimage, so that at the appointed time I may not appear at the foot of Thy throne burdened with iniquity, and void of good works.

Lend, O Lord! a favourable ear, and grant my prayer. Amen.

MORNING PRAYERS.

I.

O HEAVENLY Father! through Thy mercy I have awakened this morning, my mind and body strengthened by sleep; my eyes once more enjoy the beauty of Thy creation,

and my voice again can sing the glorious name of the Creator. Full of gratitude and love, I exclaim with the Prophet: "Thy mercies are renewed every morning, great is Thy faithfulness." Grant that this new day, given by Thy paternal kindness, may not be lost to my fellow-creatures or myself; may it be one of the useful days of my life.

I know not how many days I have yet to live, or how soon I may be called to render an account of my deeds here below. May this thought, O God! be ever present to my mind, so that I turn not from the path of righteousness.

Teach me to comprehend the aim and destiny of my existence; teach me to walk this day, and every day, in the way appointed by Thy holy commandments, so that my thoughts and actions may be agreeable to Thee. Bless my labour this day, and preserve me from every temptation and every sin.

Hearken to this my prayer, O Lord! for Thou art my support, my strength, and my hope.

II.

"My voice shalt Thou hear in the morning, O Lord! in the morning will I direct my prayer unto Thee, and will look up." (Psalm v. 3.) Another night has passed. Thou hast watched over me during my sleep. I live, I exist, I witness once more the wonders of Thy creation. My first thought shall be of Thee, O Lord! my first word, one of gratitude. How can I thank Thee, Supreme Father, source of all goodness? How can my weak tongue express my thanksgivings, for surrounding me once more with all those dear to me? Thou hast watched over them during the terrors of the night, and hast preserved them in safety. The Guardian of Israel neither slumbereth nor sleepeth. How bountiful art Thou, O God! in bestowing so many benefits on man!

Alas! often have I been ungrateful for Thy mercies! Often have I rebelled against Thy commands. Faith has not

always been my light, hope my consolation, nor love the source of my actions. Instead of aspiring to do good, I have cherished sentiments of vanity and pride. How often have I turned away from the humble and unfortunate to follow the powerful and happy of this world! How many days have been spent to my own hurt, and lost to my salvation!

O Heavenly Father! I sincerely desire to walk in Thy ways, to obey Thy commands, and to succor the poor, to console the unfortunate, and to love all mankind. Aid me in my endeavours; O shield my heart from evil passions and all sinful weakness; make me humble in myself, charitable towards my neighbour, and cause me to rejoice in his happiness. Aid me, for Thou art the help of the weak; support me, O Lord! in my struggle against evil, as Thou didst sustain our Father Jacob, when he wrestled with the angel.

Watch over me, oh Father! and make me worthy of Thy mercy. Amen.

שמע ישראל יי אלהינו יי אחר

HEAR, O Israel! the Eternal our God, the Eternal is one. Blessed be the name of His glorious kingdom for ever and ever.

And thou shalt love the Eternal thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and thou shalt speak of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thy eyes. And thou shalt write them upon the door-posts of thy house, and on thy gates.

SHEMONAY ESSRAY.*

1. O LORD! open Thou my lips, and my mouth shall declare Thy praise. Praised be Thou, O Eternal, our God, and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty, and tremendous God; the most high God, bestower of gracious favours and possessor of all things; who rememberest the piety of the patriarchs, and wilt, in love, send a redeemer to their posterity for Thy name's sake, O King, Supporter and Shield! Praised be Thou, O Eternal! the Shield of Abraham.

2. Thou art mighty for ever, O Eternal! quickening the dead; Thou art powerful to save, in grace sustaining the living, in abundant mercy quickening the dead, supporting the falling, healing the sick, releasing the captives, and fulfilling Thy promise to those who sleep in the dust. Who is like unto Thee, Lord of all power! and who can be compared with Thee, O King! dispenser of death, and restorer to life, causing salvation to spring forth? Thou art faithful to revive the dead. Praised be Thou, O Eternal! who revivest the dead.

3. Thou art holy, and Thy name is holy, and the saints praise Thee daily, Selah! Praised be Thou, O Eternal! the holy God.

4. Thou dost vouchsafe intelligence to man, and teachest wisdom to the children of the earth; deign then, O God! to endow us with wisdom, and enlighten our minds with knowledge and discernment. Praised be Thou, O Eternal! dispenser of wisdom.

5. Bring us back, O our Father! to the observance of Thy law; draw us near, O our King! to Thy sacred service, and convert our hearts by sincere repentance. Praised be Thou, O Eternal! who art pleased with penitence.

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* This is a *free*, not a literal, rendering.—L.

6. Forgive us, O our Father! for we have sinned; pardon us, O our King! for we have transgressed; for Thou art the God of mercy. Praised be Thou, O Eternal! who art graciously abundant in forgiveness.

7. Deign, O Lord! to look on our afflictions, and plead our cause; hasten to redeem us with a perfect redemption, for Thou art the mighty Redeemer. Praised be Thou, O Eternal! Redeemer of Israel.

8. Heal us, O Lord! and we shall be healed; save us, and we shall be saved; for Thou art our praise; Thou, alone, O merciful and omnipotent King! canst heal our infirmities. Praised be Thou, O Eternal! who healest the sick of Thy people Israel.

9. Bless for us, O Lord our God! this year and its harvests, spread Thy blessing over all the earth, satisfy us with thy goodness, and grant that this year may be one of plenty. Praised be Thou, O Eternal! who blessest the years.

10. Sound the great trumpet for our freedom, unfurl the banner as a sign of our redemption, and assemble us, Thy people, from all parts of the earth to our own land. Praised be Thou, O Eternal! who wilt gather the dispersed of Israel.

11. Restore unto us our judges as in former times, enlighten us as of old by Thy divine counsels, preserve us from sorrow and affliction, reign Thou alone over us, O Lord! with Thy goodness, and mercy, and declare us righteous in Thy judgment. Praised be Thou, O Eternal King! who lovest righteousness and justice.

11. (*bis.*) May iniquity disappear from the earth, the impious and wicked become converted, and the proud be humbled, that the reign of wickedness may cease for ever. Praised be Thou, O Eternal! who humblest the proud and the doers of wickedness.

12. Spread Thy mercy, O Lord our God! continually over the humble and pious of the house of Israel, over the wise and just of all nations, and over us and all who are converted to Thy law; shed Thy heavenly blessing over those

who have sincere faith in Thy Holy Name, and grant us our portion with them in Thy kingdom, for we place our faith and trust in Thee alone. Praised be Thou, O Eternal! the hope and support of the just.

13. Look with mercy on Jerusalem, Thy holy city, set Thy glory therein, as Thou hast promised: raise it from its ruins an everlasting structure, and establish there speedily the throne of David. Praised be Thou, O Eternal! who wilt restore Jerusalem.

14. Send us speedily the Messiah, the offspring of David Thy servant, and exalt his power by Thy salvation; for in Thy aid do we trust. Praised be Thou, O Eternal! source of glory and salvation.

15. Hear us, O Lord! have pity on us, and receive our prayers and supplications with mercy; for Thou art the God of mercy and love; Thou wilt not reject those who invoke Thee, but wilt accept the prayers of Thy people with mercy. Praised be Thou, O Eternal! who hearest prayer!

16. O Eternal our God! receive Thy people with favour, and hearken unto their supplications; restore the primitive worship to Thy sanctuary, receive our offerings and our prayers, and grant that our eyes may see the return of Thy mercy on Zion. Praised be Thou, O Eternal! who wilt restore Thy glory unto Zion.

MODIM.

17. We acknowledge before Thee, that Thou art the Eternal our God, and the God of our fathers. Thou art the Author of our existence, and the Source of all salvation. In all generations we render Thee thanks for our life, which is in Thy hands, for our soul, which we hold from Thee, for the miracles and wonders around us, and for the benefits we daily experience. Thou alone art good, for Thy compassion never faileth. Thou alone art merciful, for Thy kindness never ceaseth. We for evermore put our trust in Thee. For all these benefits we praise and exalt Thy holy name.

All the living shall praise Thy name, and render thanks unto Thee, O Lord! our support and help. Praised be Thou, O Eternal! whose name is goodness and love.

18. O grant peace unto all Israel, for Thou art the God of peace. Give peace unto Thy people in all countries and in all times. Praised be Thou, O Eternal! who givest peace to Thy people Israel. Amen.

O my God, guard my tongue from evil, my lips from uttering deceit; grant that my soul may be calm and humble as the dust, to those who offend me. Open my heart to observe Thy law, that I may fulfil Thy holy will. Frustrate the wicked thoughts of those who meditate evil against me. Grant it for Thy name, grant it for Thy holiness, grant it for Thy law, and be Thou my aid. O Thou, who causest peace to reign in heaven, grant peace unto us, and unto all the earth. Amen.

CONFESSION OF FAITH.

1. I believe, with a perfect faith, that the Eternal (blessed be His name) is the Creator and Governor of all that has existed, does exist, and ever will exist.

2. I believe, with a perfect faith, that the Eternal is ONE; that there is no UNITY like His Unity, and that He alone is our God, who has been, is, and will be eternally.

3. I believe, with a perfect faith, that God is immaterial. He is not corporeal, and nothing can be likened unto Him.

4. I believe, with a perfect faith, that God is the first and the last.

5. I believe, with a perfect faith, that it is to God alone we should address our prayers.

6. I believe, with a perfect faith, that all the words of the prophets are true.

7. I believe, with a perfect faith, that Moses was the greatest of all the prophets, and that all his prophecies are true.

8. I believe, with a perfect faith, that the law which we now have is the same one given by God to Moses.

9. I believe, with a perfect faith, that this law will never be changed, and that God will never give another law.

10. I believe, with a perfect faith, that God knows all the thoughts and actions of man.

11. I believe, with a perfect faith, that God rewards those who observe His commandments, and punishes those who transgress them.

12. I believe, with a perfect faith, that the Messiah will come, and daily do I hope for him.

13. I believe, with a perfect faith, that the dead will be restored to life at the period appointed by the will of the Creator (blessed be His name).

AFTER THE CONFESSION OF FAITH.

My God! let faith be my support and stay under all the circumstances of my earthly life, so that it may preserve me from despair in adversity, and from selfishness and pride in prosperity. Grant that my acts and thoughts may constantly attest my love for Thee, my Father! in obedience to Thy holy will.

EVENING PRAYERS.

I.

ANOTHER day has passed—I have taken another step towards the tomb. I ask my heart, Has this day been devoid of good works? This day might have contributed to my eternal salvation; but alas! I have wasted it in earthly vanities. This day is, perhaps, the last of a life little worthy of Thy mercy; for, as the Psalmist says, "The days of man are like a passing shadow." Fearful thought! Perhaps the angel of death may claim me this night for his

own. Watch over me, O Eternal! in love; while I sleep, protect me in mercy.

Preserve my body during the night, and my soul by day, so that I may walk in fear of sin, and in the path of virtue. Permit me, O Lord! to invoke Thee in behalf of my fellow-creatures. Have pity on man's weakness, and preserve Thy children, O merciful Father! from the temptations of sin; enlighten the blind, give food to the needy, peace to the unhappy, health to the sick, firmness to the just, perseverance to the penitent, and may we all remain firm in the faith, and constant in the practice of virtue.

May my evening prayer ascend to Thy dwelling-place, O Lord! and grant me mercy this day and for ever. Amen.

II.

"Thou shalt not fear the terrors of the night, nor the arrow which flieth by day." (Ps. xci. 5.) The dawn of day, the early hours of activity and labour, present to us the image of the morning of life, whilst the gradually approaching darkness of night sternly reminds us that our endeavours will one day cease. We shall not continue to act, to conceive, to produce, and to construct for ever; the time will come, when, having completed our days on earth, we shall, fatigued with our task, close our weary eyes, to awaken to a new life beyond the tomb.

Yes, a single day is a type of the life of man, of the whole of his earthly existence. Impressed with this idea, the faithful Israelite looks back on his earthly day, examines his actions, and asks, Am I worthy to present myself with my deeds before Thee, O Lord! were I called at this moment to render unto Thee an account of my life? But we must rely on Thy mercy rather than on our own merits; for without hope in Thy mercy, who would not dread the fate which might await him?

But faith in Thy loving-kindness restores peace to my heart, and Thy mercy is my safeguard. Father of all! full

of confidence in Thy love, I raise my eyes towards Thee when I awake, and trust in Thee when I sleep. I will not fear. I shall sleep in peace, for Thou, my Father, wilt watch over me; Thou art my guardian.

Hear, O Israel! the Eternal our God, the Eternal is one. Blessed be the name of His glorious kingdom for ever. And thou shalt love the Eternal thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thy eyes. And thou shalt write them upon the door-posts of thy house, and on thy gates.

ON THE HOLINESS OF THE SABBATH.

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Eternal." (Lev. xxvi. 2.) The important place the Sabbath occupies in the Bible, the manner in which its observance is insisted on in the Sacred Scriptures, sufficiently prove the holiness attached to this great institution. From the very creation did the Lord ordain the Sabbath. He deigned, as it were, to associate man with His glory, in commanding him to rest on the day on which He Himself had rested.

The Sabbath-day is founded on motives of the highest order. It should be consecrated to the glory of the Creator, to the contemplation and study of His wonders and mercies, as manifested in the creation; and gratitude should make the fulfilment of this precept as pleasing as it is easy.

But the Lord's Sabbath is habitually profaned, its holiness is scarcely recognised. Man fears to sacrifice the smallest

worldly interest; he will scarcely disturb the most trifling arrangement even to attend divine worship on this one day. Ingrates that we are! we blind ourselves to the Justice that, before our very eyes, so often brings punishment to the violators of the Sabbath. Yet it is less for God's glory than for man's weal, for the salvation of the soul and the repose of the body, that the Lord commands the sanctification of this day.

He wishes man to rest from his toil, to relax the activity of his daily life, to restore the strength of his body for his inward happiness. But above all does He wish that the Sabbath shall be the delight of the soul, and that it be not only a day of rest, but especially a day of holiness.

To sanctify the Sabbath, we must raise our thoughts towards Heaven, correct the errors of our life, and render to ourselves an account of our conduct during the past week.

To sanctify the Sabbath is to employ it in prayer and in the study of the revealed law; to examine the duties this law imposes, that we may draw near the Source of all light and the Author of all good. In short, to sanctify the Sabbath, we must resolutely devote ourselves to good deeds, to works of mercy, to the relief of the needy, to visiting the sick, and to the consolation of the afflicted.

Let us not confound ordinary days with this great day, distinguished by so many wonders, so many mercies.

The Sabbath belongs exclusively to the Lord; He claims all for Himself. Let us not employ it then in profane amusements; it should be a day of sacred rest, not a day of idleness. Let us not pass the hours destined to a sacred purpose, in pleasure, in assemblies, in promenades, in the adornment of the person, in frivolous reading, or in unproductive indolence. All servile work is prohibited on this day; this is formally forbidden; therefore let us not say that necessity compels us to work on the Sabbath, but let us faithfully observe this law, and trust in God's Providence.

Besides, who is it that generally finds the yoke of the

Sabbath too heavy? Not the poor artisan, but more frequently the rich, the fortunate of the earth, he, whose whole life passes in indolence, but who will not sacrifice the most trifling recreation or a single pleasure. Let us avoid such a purely sensual life, which dishonours the sacredness of this day. Transgressions bring their own punishment, and the finger of God is often manifested even in this life.

If the Lord causes those to prosper who willingly sanctify this day, He punishes, sooner or later, those who violate His law, by rendering abortive their profane endeavours, by destroying labours uninterrupted by the Sabbath, by inflicting disease and infirmity on a body which has not enjoyed the repose prescribed by His law. Above all, let us remember that eternity awaits us, when our deeds will meet with reward or punishment.

RESOLUTIONS.

I solemnly promise, O Lord! to avoid profaning Thy holy day; neither worldly profit nor worldly pleasure shall tempt me to its desecration, but I will improve my mind by the study of Thy sacred law, and my heart by its moral precepts. In the house where Thy unity and eternity are proclaimed, will I worship Thee; thither does Thy omnipotent voice summon me, as Thou didst call the tribes of Israel of old to the temple of Jerusalem. I will sincerely examine my conscience, reflect on the true faith, and strengthen my heart by serious reading and holy thoughts. I will strive to set a good example to those around me, and to sanctify, according to Thy divine will, this sacred day, set apart for our benefit, and Thy glory. **Amen.**

VARIOUS PRAYERS FOR THE SABBATH-EVE.

AFTER PUBLIC WORSHIP.

I THANK Thee, O Lord! for the goodness, for the blessings bestowed during the past week, for the strength and support with which Thou hast enabled me to bear the cares and anxieties, and even the joys of life. I thank Thee, Lord! above all, for this holy evening, for the calm repose of this Sabbath-eve. May the Sabbath-light, which illumines our dwellings, cause peace and happiness to shine in our homes, banishing sorrow and care; so that our souls may enjoy tranquillity, and our hearts may be purified by the contemplation of Thy greatness, and imbued with the light of Thy divine spirit.

To forget or profane this day would be to forget or deny my Creator, the Lord of the universe, the Source of all the blessings bestowed on man! O Heavenly Father! I will obey Thy Law. I will devote the Sabbath-rest to the contemplation of Thy works, the remembrance of Thy providential aid, and endeavour to fulfil Thy precepts.

Thy laws, O God! proceed from Thy love. Thou needest not this sacred day; for what can man do for Thy glory? In ordaining rest, commemorative of the creation, Thou desiredst to save the soul from the debasing influence produced by constant occupation in material things. Thou didst purpose to accustom the mind even in this life to the elevated joys of immortality.

Protect us, O Lord! this Sabbath-night. Preserve me and mine from all evil, and from the cares which might withdraw us from our duties; bless all in this house. Cause Thy divine glory (of which the Sabbath-light is an emblem) to shine on us. Enlighten our darkness, guide our steps and the steps of all mankind, Thy children, towards truth and eternal light. Amen.

Praised be Thou, O Eternal! who hast sanctified the Sabbath.

ON LIGHTING THE SABBATH LAMP.

Praised be Thou, O Eternal! our God, King of the universe, who didst sanctify us with Thy commandments, and command us to light the lamp of the Sabbath.

I thank Thee, O Lord! for having called me, an humble daughter of Israel, to accomplish the sacred duty of lighting the lamp of the Sabbath, which is the symbol of eternal light.

A PRAYER FOR DIVINE LIGHT.

O Lord! when on the first day of the creation heaven and earth were formed, light sprang forth at Thy bidding, to illumine the work of Thy omnipotent will.

But not for material nature alone, didst Thou cause light to shine. Thou didst reserve a more glorious flame, a divine fire to illumine the spirit of Thy people Israel, the descendants of the holy patriarchs; for at Mount Sinai didst Thou give them the blessed light of eternal truth, as a beacon to the whole human race; for thus it is written: "The commandment is a lamp, and the law is a light."

Thou hast chosen Israel as the prophet of the world, the depositary of Thy law, that ray of divine light which one day is to be diffused over the whole earth, to enlighten all nations, so that all mankind may acknowledge and proclaim Thee alone as God, the sole Source of light and truth.

We, the children of Israel, thank Thee, O God! that Thou hast given us this holy mission, for which our forefathers have so often sacrificed their wealth, their blood, and their lives. Amid persecution and misfortune they preserved, and they have transmitted to us, their children, this sacred deposit, this imperishable light, which will guide all the nations of the earth towards Thee, as the pillar of fire guided our ancestors towards the promised land.

O merciful Father! raise my soul more and more towards this source of wisdom, love, and mercy; may it expand in the knowledge and practice of Thy sacred Law. O our Father! enlighten all mankind with truth and love. May the good of all nations rejoice in Thee, and sanctify Thy holy name.

PRAYERS FOR THE SABBATH.

MEDITATION I.

"EVERY one that keepeth the Sabbath from polluting it, and those that take hold of my covenant: even them will I bring to my holy mountain, and make them joyful in my house of prayer." (Isa. lvi. 6, 7.) Father of mercy! when on Thy holy Sabbath I look back, satisfied with the labours of the past week, I resolve to devote the precious but fleeting moments of life to action, to the happiness of my kind: then do I raise my eyes in hope towards Thee, Creator and Lord of all. But when I ask myself, in Thy presence, if I may be content with my deeds and thoughts, I dare not reply; for what man can say, "I have purified my heart, I am exempt from fault and sin"? Alas! how much is there to regret, how many faults to correct, how many passions to struggle against! Can I, then, better employ this holy Sabbath than in endeavouring to exalt my mind and purify my soul by meditating on Thy holy Law, by prayer, and by the strict examination of my thoughts and actions? "Happy is the man who acteth thus," (says the prophet,) "the son of earth who keepeth the Sabbath from profaning it."

Grant, O Heavenly Father! that Thy Sabbath may be the joy, the delight of my soul. Thou hast bestowed it on us in Thy mercy and love, for the repose of the body, and for the elevation and happiness of the soul.

The mind, on this day, released from the material cares of life, can be freely raised towards Thee, drawing that delicious sustenance from Thy divine precepts which imparts strength, wisdom, and happiness. How thoughtless are those men who, for the sake of worldly interest, profane the Sabbath! They forget it is Thou, O Lord, who dispensest blessings. When our fathers in the desert, obedient to Thy law, abstained from gathering manna on the Sabbath, the abundance of the sixth day sufficed for the seventh; likewise in Canaan the harvest of the sixth year supplied the wants of the Sabbatic season. Daily do we see Thy paternal hand return to man a hundred-fold what he sacrifices with a pure and devoted heart. And so says David, "Cast thy burden upon the Lord; and He will sustain thee." (Ps. lxv. 23.)

In returning thanks for the benefits Thou hast bestowed, I invoke and fervently supplicate Thee to continue unto me Thy divine protection. Teach me to avoid vain pleasures and gross enjoyments. Grant me a contented heart, so that I may rejoice in the celebration of Thy holy Sabbath, and become purified through the fulfilment of the duties Thou hast imposed on us. Render me strong and firm in the faith of my fathers, and spread Thy blessings, O God of Israel! over all Thy children. Amen.

MEDITATION II.

Omnipotent Creator of the universe! I draw near to thank Thee, and to delight my soul in the contemplation of Thy wisdom and goodness. On this Sabbath day, sacred to the Lord, no worldly thought enchains my spirit; freed from all painful toil, it is raised on high, and seeks Thee, O Lord! with love and devotion.

Deprived of rest and nourishment, the mortal body would soon become exhausted and destroyed; thus also would the soul degenerate from its divine essence and be-

come corrupt, if, forgetful of its heavenly origin, we neglected to bestow on it spiritual nourishment and renewed vigour from the Source of all salvation. How foolishly does he act who, unmindful of his sublime destiny, the salvation of his soul, restlessly follows the vain pursuit of wealth! In his mercenary eagerness he forgets the Lord's day and law; he seeks but nourishment for his body, on which the worms are so soon to feed.

Neglecting every high duty, he amasses riches, as though he were to live and enjoy them forever. Unhappy man! he dies without having truly lived; for, like the beast of burthen, he has toiled but to feed his body; his soul has been forgotten, his Creator has not been heeded; he dies without consolation, for he has lived regardless of another life. The treasures, on which he has placed his whole happiness, will avail him nothing; his last moments will be full of woe, and his last thoughts of despair.

O why did he not remember that this life passes away like a dream? Why did he not, instead of such fleeting happiness, prefer the everlasting bliss reserved for those who labour for eternity? Even in this life how pleasant are the ways of the good. With them the calm quiet of the soul is a foretaste of the eternal Sabbath; whereas the man, who is dragged down to the dust by his sensual desires, cannot enjoy such happiness; his heart, insensible to the promises of heaven, cannot be elevated at the thoughts of God; he belongs too much to earth ever to become raised towards the sublime Source of truth.

Preserve me, O God! from such fatal blindness. Grant that my mind may be impressed with the true idea of the Sabbath, so that I may celebrate the day dedicated to Thee, according to Thy will. Then will my body enjoy a holy rest; my mind become strengthened by the study of Thy law; my heart be elevated in gratitude, and my faith and courage be sustained by meditation and prayer; and thus will my soul be prepared for eternity.

Whatever may be my fate, the certainty that Thou art

watching over me, as well as over the greatest and meanest of Thy creatures, the knowledge that Thou art our Father. and that Thou ever desirest our well-being and our salvation, will animate, will sustain and console me; for whatever affliction or sorrow Thy paternal hand may send, is for the trial of my faith, and to teach me that whatever emanates from Thee is for my benefit. Amen.

PRAYER BEFORE THE SERMON.

Eternal our God, and God of our fathers! when all Israel, men, women, and children, were assembled at Sinai to receive Thy commandments, the Law, sacred in its nature and divine in its teachings, was delivered amid the voice of thunder, and the lightning's flash; Thy people, awed and trembling, said to Moses: "Speak to us, we will hearken to what the Eternal our God may command us, and we will do it;" then did the greatest among the prophets teach Thy holy word to our fathers, who have transmitted it to us, through the long chain of prophets and those learned in Thy law.

Thou dost in all times cause Thy divine Spirit to fall on some pious men, worthy to learn and teach Thy supreme will. Thou dost enlighten their minds; Thou dost inspire them, so that they may instruct and direct us in the way of salvation. Grant, O God of mercy! that the words of the teacher who is about to instruct and exhort us in Thy name, may penetrate my heart and enlighten my understanding, so that my soul may become purified and elevated towards Thee, my God! the Source of light and purity. Amen.

PRAYER AFTER THE SERMON.

The word of the Lord, "is not in heaven that thou shouldst say, Who shall go up for us to heaven and bring

it unto us that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us and bring it unto us that we may hear it and do it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." (Deut. xxx. 13, 14.) "It is a tree of life to them who lay hold of it, and happy is every one that sustaineth it." (Prov. iii. 18.)

My Father and God! my heart bounds with gratitude when I am taught Thy law. May the words I have just heard be ever present before me, so that I may daily become more pious and upright. May I ever preserve these precepts in my heart; for in Thy name have they been declared and as Thy holy will have they been proclaimed.

Grant that we may improve in wisdom and goodness, and accomplish the promise of Thy prophets, as it is written: "And this is my covenant with them, saith the Eternal, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouths of thy children, nor out of the mouths of thy children's children, from henceforth and for ever." (Isa lix. 21.) Amen.

DURING THE READING OF THE LAW.

Thy Law, O Lord! is the standard of Israel, around which Thy faithful people have rallied for thousands of years. Israel, the depositary of Thy holy will, has resisted with this sacred banner the effects of time, and the persecutions of men. Powerful nations of antiquity have disappeared, as does a drop of water in the ocean, scarce a remembrance is left of their greatness or their name, while Israel still lives, as a beacon light to the people of the earth.

Let us arise, O Israel! look with reverence on the holy law, and hearken to the word of God. May the Law of the Omnipotent find place in our hearts, and its precepts of wisdom and virtue be impressed on our minds.

Glory and praise be to Thee, Eternal and only God. In Thy divine law do we find life, strength, and salvation!

O King! this law, the inexhaustible source of eternal life, has raised many enemies against Thy people. They have oppressed and persecuted our fathers, they have massacred thousands of our people, who preferred death to the abandonment of their sacred trust; but Israel's faith has stood unshaken, and Thy word, O Lord! exists eternally, to be proclaimed from generation to generation, to the end of time.

O my God! Thou hast given us this law in Thy love; as a beneficent Father hast Thou taught Thy children, and shown them the road to good and happiness. May my heart be raised in gratitude towards Thee, Lord! for such manifold benefits. Grant that Thy sacred law may never be transgressed by me or my brethren; may we look upon it as our most precious treasure, in all time and in every place.

Grant that the day may soon come, when all the nations of the earth shall rally round our heavenly banner, and proclaim the unity of Thy name. Amen.

ON THE SPIRIT OF THE LAW OF GOD.

Meditation during the reading of the Law.

Centuries have elapsed since the completion of the material world, so replete with wonder and beauty. To all creation was then appointed its destined course;—but man knew not his. Man—to whom was granted pre-eminence over all, to whom was apportioned a spark of God's spiritual light—knew not his mission. He abused his intelligence by acts of violence; he made gods of his passions, for he failed to acknowledge the great Author of his being. Some solitary instances at length arose in men of superior intellect, who adored God's holy name, and by their noble virtues were rendered worthy of an especial revelation.

How touching is the sacred tradition of the simple fidelity and high moral and intellectual qualities which, from Noah to Abraham, and from Abraham to Moses, marked the band of God's earliest worshippers, thus saving mankind from spiritual destruction.

It was at Sinai that the Lord finished His work; that He completed the creation.

To reward the faith of these pious men who, amid the torrent of corruption, followed His laws, God revealed Himself to their descendants, and entrusted them with the mission of promulgating His doctrines, and of instructing the nations of the earth. From that time God, as it were, sealed us with His seal, and consecrated us to His service, giving us a glorious prerogative, which should elevate us above the interests of this world, be the aim of our thoughts, the well-spring of our actions, and the rule of our conduct.

The great characteristic of the holy law is the clearness of its doctrines on the unity of God, upon the origin and the end of all things, and likewise the mercifulness and simplicity of the duties it imposes. It frees man and his faith from the senseless practices of idolatry, it arms his mind against a perpetual tendency to search for mystery beneath the most natural words and precepts.

For this reason Moses, on the point of death, looking with his prophetic eye to the end of ages, and fearing, doubtless, the abuse sectarian spirit might one day make of the figurative expressions in the law, forewarned the people in these terms: "The secret things belong unto the Lord our God."

Behold, then, our mission well defined, our line of conduct clearly traced; we have not to fathom mysteries which belong to God alone, nor are we to torment our minds with subtle interpretations.

To conform to the precepts of this law is our duty, our lot, and our salvation. What is then the spirit of these precepts?

Solomon, at the end of his book on Wisdom, says, "Fear

God and keep His commandments; for this is the whole duty of man." (Eccl. xii. 13.)

Thus one who had known all the intoxicating pleasures of fortune and of royalty, he who, with supernatural penetration, had solved all the problems of humanity to the utmost, considered this the great aim of man. What a lesson in a few words!

We must fear God. How are we to fear Him? Not with slavish, hypocritical fear, dreading the punishment but not the sin, staying the hand but not the heart; but with that reverential awe which avoids sin solely because it is displeasing to God, our good and merciful Father. It is the respect of a son who would do nothing that might displease the most tender of fathers.

If this just sentiment of reverence be impressed on the heart, how many vices will it lead us to avoid, how many dangers to escape; how vigilant shall we be for good; what acts of charity will it inspire us to perform; often will it arrest our steps from following evil, the tongue from uttering falsehood and slander, and guard the heart and senses from dangerous allurements.

May, then, this fear of God lead us to dread the approach of sin and arrest its progress; may the words of Solomon be fulfilled in us, that "The fear of God is the beginning of wisdom." (Prov. i. 7.)

Keep the commandments of God, says the preacher; for this, it does not suffice *to do* what He commands, but to desire to do so because He commands it.

Do we observe Thy commandments, O Lord! in this manner? Alas, some, devoid of love for Thee, fulfil Thy behests only to obtain a reward, like abject servants who labour but for hire. Others, ignorant of the spirit of Thy law, think themselves released from all observance by coldly following its literal sense; they pray, but it is with their lips alone; they give, without charity; they hope, without faith; they fear, but do not love Thee. Too often, we dare to criticise the reasons and inquire for the motives of Thy commands.

We observe this precept, because it suits us; we reject that, because it interferes with our worldly vanity, our pre judices, our sensuality, or it offends the narrow views of our limited reason, as though we were permitted to call God to an account for His laws.

But the pious man acts not thus; he obeys with joy the will of God. He finds in obedience a guide for his conduct, a refuge in misfortune, a consolation in sorrow; and if, amid prosperity, trials assail him, he will receive them with submission as he had before accepted the blessing without pride; and he will exclaim, "The Lord giveth, the Lord taketh away, blessed be the name of the Lord." (Job i. 22.)

In order to be faithful to God, let us cherish but one desire, that of serving and fearing God, and of obeying His commandments. How happy is the man who is devoted to God, and seeks Him alone, who limits his wishes to his duties, and defers in all to his Sovereign's will. Calmness and peace will be his portion, and tranquillity will reign in his heart. Aid me, O Lord! in my endeavours to attain this holy state. Do not reject my prayer, for I feel ashamed because of my sinfulness and deplore my attachment to the perishable vanities of the world. Awakened to a sense of my error, I now acknowledge that true happiness is only found in the fear of Thy name and in the observance of Thy commandments. Amen.

DURING THE PRAYER FOR THE GOVERNMENT.

O Lord! after bitter trials and misfortunes, a remnant of Thy people has at length been permitted to find a resting place in its wanderings; Israel has found an asylum in this happy country, safe from persecution and bondage. We thank Thee for this boon, and pray Thee to bestow Thy blessings on this land, and on its people; may our love and devotion prove our gratitude towards the country of our sojourning, where our lot is cast.

Deign, O King of kings! to bestow Thy blessings and

favours on the officers who administer the government of the country.

Thou, O Lord! the Source of all power, deign to soften the hearts of the rulers of all countries in which our brethren are still groaning beneath oppression and misery; release Thy children from their present bondage, and restore us all to Zion in freedom. Amen.

THE PROVERBS OF THE FATHERS.*

I. Be not as servants who serve their master in the hope of receiving reward. Be rather as servants who obey their master without expecting any recompense. Then will the fear of God be truly within you. (*Antigonus of Socho.*)

II. Let your house be open to all; but particularly treat the distressed as members of your family. (*Joshua of Jerusalem.*)

III. If I labour not for my own salvation, who can labour for me? And if I do labour,—what am I? And if I seize not the present moment, when shall I? (*Hillel.*)

IV. What path ought man to choose? That which honours him in his own eyes and makes him worthy of respect in the eyes of others. (*Rabbi.*)

V. Take care to fulfil a commandment, however trifling its importance may appear, with as much zeal as though thou wert obeying the most sacred one; for thou knowest not the value attached to the fulfilment of duties. (*Rabbi.*)

VI. Weigh the difficulties experienced in the accomplishment of a good action with the happiness derived from having performed a duty. Put also in the balance the

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* From the Talmudic Treatise of the Fathers.

fleeting pleasures of sin with the misfortunes it inevitably entails—and judge! (*The same.*)

VII. Always remember three things, and thou wilt never sin:

Remember that above are an all-seeing eye, an omniscient ear, and a book in which all thy actions are inscribed. (*Rabbi.*)

VIII. Fools fear not sin. The ignorant cannot be truly pious. (*Hillel.*)

IX. Forget not to recite the Shemang, and the ordained prayer. But prayer must not be the effect of daily routine; it must be on thy part an act of submission and of humility to thy Creator. (*Rabbi Simeon.*)

X. Have always present to thy mind these three things, that thou wilt not fall into sin: Think of thy origin, reflect on thy end, and remember the Judge to whom thou wilt have to render an account of thy actions. Whence comest thou? From an impure origin. Whither goest thou? To the tomb. And who is the Judge to whom thou must render an account of thy life? The King of kings, the Holy One, blessed be He. (*Akabya ben Mahalalel.*)

XI. He who prefers good actions to good intentions is wise. He who devotes himself to theories, and neglects good works, loses his time. (*Rabbi Chaninah ben Dossa.*)

XII. Pursue good actions even if they be of little importance, and avoid the most trifling vice; for one good act leads to another, and one vice is also the forerunner of others. (*Ben Azzai.*)

XIII. Thou canst not be too humble, for thy end, O mortal, is to be food for worms. (*Rabbi Levitas of Yabnêh.*)

XIV. Be not glad at the misfortunes of thy enemy, and let not thy heart rejoice in his fall; this would be displeasing to God, who might withdraw the evil from thy enemy and transfer it to thyself. (*Samuel the younger.*)

CLOSING PRAYER FOR THE SABBATH.

Inspire us with piety and love, O Lord! withdraw our souls from every worldly thought, elevate our hearts towards Thee, so that we may end this day of rest in pious meditation. O God! have we passed this Sabbath, so quickly gone. according to Thy divine will, have we hallowed it according to Thy command, have prayer and meditation purified our souls, have we improved in heart? Pardon, O Lord! if we have failed in the duties of this sacred day. Remember, O our Creator! that we are but dust and ashes, and without Thy divine aid the soul cannot become purified from its connection with matter; help us, Lord! strengthen our souls to resist the influence of the body, support us in the struggle against the temptations of the world, and the cravings of our selfish passions, and grant that each Sabbath-day that draws us nearer to our end may lead us step by step towards Thee, our Father, Source of all perfection.

We beseech Thee, O Lord! to grant that the week about to commence may be one of piety, peace, and prosperity to us, and to all Israel. Amen.

PRAYERS BEFORE RETIRING TO REST.

I.

Blessed be Thou, O Lord! my God, King of the universe, who causest sleep to fall on my eyes, and slumber on my eyelids. May it please Thee to grant that I may lie down in peace, and rise again in peace; grant also that my sleep be not troubled by unquiet dreams, or by an impure imagi-

nation, but make me sleep in innocence. Restore light to my eyes, so that I sleep not the sleep of death; for it is Thou who givest light to the eyes. Blessed be Thou, O Eternal! who enlightenest the world with Thy glory.

Hear, O Israel! the Eternal our God, the Eternal is one.* Blessed be the name of His glorious kingdom for ever and ever.

And thou shalt love the Eternal thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children; and thou shalt speak of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thy eyes, and thou shalt write them upon the door-posts of thy house and upon thy gates.

II.

"I lay me down and slept; I awaked; for the Lord sustained me." (Ps. iii. 5.) How can I thank Thee, O Lord! for all the blessings Thy goodness has bestowed on me this day? How can man be sufficiently grateful for the benefits that Thy paternal hand bestows? Words fail indeed. Thou, O Lord! art my heavenly Father. Thou art the God of mercy and grace; each day dost Thou load me with benefits, though I feel unworthy of Thy mercy.

This day again hast Thou sustained me; Thou hast clothed me, hast given me shelter and food. How much misfortune might have assailed me! what deep sorrow might have been my lot! Thou hast spared me these trials, Thy shield of salvation has protected my weakness.

And if I ask myself, How has this day been passed? If

* This is the Israelite's peculiar Confession of Faith, and his last words in his dying moments. It is recited three times daily.

I search my heart, examine my actions, and inquire, Have I performed my duty to my fellow-man? Have I been submissive to Thee, O God! more faithful to Thy precepts, more worthy of Thy goodness? have I advanced in the fulfilment of my mission, approached nearer to that state of perfection which our religion points out to us, in proportion as I have advanced nearer the tomb? have I this day done more good and less evil than on preceding days, and have I avoided the faults of which I repented yesterday? Lord! I know too well how defective in good works I have been this day. Deign, my God! to pardon in Thy mercy what my negligence has omitted, and extend Thy loving kindness to all mankind.

Pardon the wrongs I have committed this day, and enable me to pardon those who have offended me; grant that my sins weigh not too heavily on my head this night. Heavenly Father! strengthen my will, so that I may become better and more worthy of Thee. Fill my heart with shame for my errors and iniquities, so that I may be truly penitent; and if this day be my last, and these words my last prayer, grant that Thy mercy may be my aid, Thy grace my support; with Thy indulgence pardon my sins, I beseech Thee, and redeem my soul. In Thy loving kindness do I trust, O God! this night and for evermore. Amen.

III.

Again another day has passed, of happiness to some, of mourning and sorrow to others. Here the voice of gratitude towards Thee is heard; there, tones of wailing and supplication. For every thing proceeds from Thee, O Lord! reward, trial, and faith. No day well employed can pass without contributing to our instruction and salvation. Not a day passes quite unproductive of good, if not of happiness; for Thy punishments also are mercies.

O our Father! how great is Thy goodness, how manifold Thy mercy! Night and day dost Thou load us with benefits, and Thy divine protection is our continual safeguard.

I thank Thee, O Lord! for all Thy mercies. Thou hast fed and preserved me during the day; protect me also during the night, for Thou art my God and Father.

Grant me a peaceful sleep, and remove all that might trouble my repose. Grant that my eyes close not for ever, but let me again behold the light, so that I may return Thee thanks on awaking, and glorify Thy holy name by my words, thoughts, and deeds. Extend Thy protecting hand over all those dear to me, and over all Thy children; bless their sleep, and guard their rest. Give us all strength of body and peace of mind, perfect health, a tranquil conscience, and so direct us, that our lives may be in accordance with Thy sacred will.

To Thy care, Almighty God! do I resign my soul and body; when I sleep and when I awake, Thou art with me. I will not fear, for thou, Protector of Israel! art my support; Thou art my shield and salvation. Amen.

IV.

Every passing hour brings me nearer to the time when I shall have to render an account of my life. This thought would indeed destroy my peace, had I not faith in God's infinite mercy. O Guardian of Israel! close not my eyes for ever from the light. Watch over me, preserve my nights from anguish, and my days from sin. Omniscient God, Protector of Abraham, Isaac, and Jacob! watch over my sleep; grant me grace so that I may sin no more, and remain faithful to Thy holy law. Amen.

SELF-EXAMINATION TO BE MADE EVERY NIGHT.

[We ought to examine ourselves on the evil we have committed towards God, our neighbour, and ourselves, not in a vague manner, but by recalling to our mind the occupations of the day, the places in which we have been, the persons whom we have met, the words we have uttered, and those to which we have listened.]

I am sad and ashamed, O Lord! at the remembrance of

my sins; I come to renounce my errors before Thee, and to express all the grief I feel at having offended so good and merciful a Father. O Father of light! dispel, I beseech Thee, the darkness which hides the vices of my heart; make them clear and evident to my mind, so that I may learn to heal the wounds of my soul.

And first, O my Father! is it not towards Thee that I have been most guilty? Have I not omitted or neglected my religious duties? Have I sought Thee regularly in the house of prayer, and have there set a good example by my respectful bearing? Or have I behaved with irreverence and inattention? Have I murmured against Thy decrees? Have I been wanting in confidence in Thee, and resignation to Thy will in the hour of trial? Have I failed in love towards Thee, while failing in that which I owe to my neighbour? Have I cordially assisted my distressed brother? Have I assisted him according to my means, and his wants? Have I done so unregrettingly, and without humiliating him? Have I judged my neighbour rashly and without sufficient cause? Have I been unjustly suspicious? Have I injured his reputation by slander and false reports? Have I humiliated or vexed him by contemptuous behaviour, and by offensive words? Have I not protected my interests with too much eagerness, and injured those of my brother? Have I inwardly cherished, or openly expressed, sentiments of hatred, envy, jealousy, or revenge? Have I given way to violent anger? Have I not been wanting in affection, respect, obedience, and gratitude, towards those to whom these sentiments were due? Have not sensual thoughts and desires arisen within me? Have I watched and suppressed them as they rose, to preserve my soul and body from all impurity? Have I not yielded this day to feelings of vanity and pride? Has the dread of men's opinion or ridicule hindered me from fulfilling some command, or act of worship? Have I sullied my lips with falsehood or treacherous words? Have I been idle or negligent in the fulfilment of the duties incident to my position, and am I

now inclined to remedy, as far as lies in my power, by word and deed, all the evil I have unfortunately committed?

Whether I reply to these questions with frankness or not, still Thou knowest my inmost heart, O Lord! But I will acknowledge my faults, that this avowal may lead me to contrition and repentance.

Would that I had not offended Thee, O Lord! But, having done so, I will prove my regret and repentance in the change of my heart and conduct. From this day forward, I will endeavour to avoid sin and all that may lead me astray, and I will strive against the errors to which I have been most prone. My God! grant, I beseech Thee, that none may suffer from the evil I have committed; allow not the weight of my sin to fall on others. Grant my request, for the sake of Thy infinite mercy. Amen.

AT THE NEW MOON.

ON THE SHORTNESS OF LIFE.

Lord of Hosts! in creating the two great lights which rule by day and by night, Thy sovereign wisdom ordained that they should be the visible signs of the division of time, affording a constant lesson to man, on the uncertainty of life. The rising and the setting of the sun show us the rapid succession of days; the regular changes of the moon point out the revolution of months and years. Thus do the moments of our brief existence fly away, and we reach the term Thy Providence has appointed. Only in the consciousness of having been useful, of having nobly employed the hours of life, can we rejoice at having lived, and look with calmness and hope beyond the grave.

We therefore should now do, what at the hour of death we should wish to have done. There is no time to be lost;

every moment may be the last of our life. The longer we live, the nearer are we to the tomb.

Therefore, O Lord God of Israel! I pray Thee, grant me Thy favour and blessing in this new month, now commencing. May it pass in charity, peace, piety, and the practice of Thy law; may no sinful act or guilty thought trouble my heart or mind, and may the work of my hands be sufficient for my material wants. And may Thy love, O Father! watch over us unceasingly. Amen.

PRAYER FOR THE MONTH ELUL.

"SHALL a cornet be blown in the city, and the people not tremble?" (Amos iii. 6.) Holy One of Israel! be merciful to us and grant our prayers. The Shofar sounds, announcing that one year is near its end, another is about to commence, and that the great day of judgment approaches, that solemn and dreaded day on which our thoughts and actions will be judged by Thee, and our destinies during the coming year decided.

Every year draws us nearer the throne of Thy unfailing justice. Alas! when I reflect on my life, how little is there to propitiate Thy favour. I am filled with shame and confusion; for there is nothing to plead in my behalf. My faults and errors array themselves before my mind, accusing me of pride, falsehood, and hypocrisy, of weakness in yielding to the evil inclinations of my heart, instead of sacrificing its desires to Thy decrees.

Alas! that sinful vanity should lead me astray! If thy love be withdrawn, O Lord! if thy indignation overcome Thy mercy, where shall I look for salvation! Alas! if Thou shouldst judge me by the strict rule of justice, the punishment due to my sins would be overwhelming. But Thou, who art the Source of mercy and pardon, art also eternal Love. I hope, in Thy forgiveness, O God! Thou

wilt pardon those whose souls are not hardened in sin. Thou wilt help the afflicted when they supplicate Thee, if even they be poor in good deeds.

Although I have sinned, yet will I hope that Thou wilt not abandon me, for I humbly repent; Thou wilt lead me from the path of error, for I have experienced Thy inexhaustible mercy; Thou wilt take pity on my weakness, I shall not be lost, for Thou wilt correct me, and wilt not permit me to perish in sin.

Therefore does the Shofar resound in Israel to remind us of the great judgment-day, and to proclaim the coming of the day of divine justice, exhorting us to repentance and penitence, and warning us to prepare for the solemn day of Atonement.

I hear its voice, O Father! Therefore I humbly prostrate myself to acknowledge my faults, and to seek the pardon Thou dost offer to the sinner. I am guilty; but I deplore my sins, and entreat Thy mercy and pardon. Thou knowest man's weakness and frailty; therefore is Thy paternal love ever ready to receive Thy penitent children. "And those who sow in tears shall reap in joy." This hope is my strength and consolation. Should I lose my earthly goods and every man abandon me, Thou, O Father! wilt receive me with mercy; for the sound of the Shofar which announces Thy justice also proclaims Thy loving kindness.

PRAYER FOR THE FIRST OF THE PENITENTIAL DAYS PRECEDING THE NEW YEAR.

Lord! the great Day of Memorial, appointed by Thy mercy for meditation and repentance, draws near. My heart fails me, at the thought of Thy justice and my sin; I tremble at the remembrance of all the wrongs I have committed.

Faith, alas! so often obscured by human passions, is reawakened by repentance; it alone can impart strength and

comfort,—it alone can give me courage to appear before Thee, O my God! How can I struggle against sin, if I rely not on Thy aid and mercy? How can I hope for grace, if I believe not in the words of Thy prophets?

From faith spring the desire and hope for pardon; not only for a remission of trials and an exemption from earthly punishment, but likewise for the renewal of grace, it is the Lord's displeasure, not His punishment, that we should dread.

This hope of pardon is only for those who feel the deepest horror of their vices, who look on them as their greatest misfortune, and whose souls shudder at the remembrance of their offences. Such sentiments shall in future be mine. Aid me, O Lord! in this new mode of life which I wish to enter on, support me in my pious resolves, so that after the remission of my sins I may transgress no more.

May I be enabled to cast from me every dangerous frailty, and, in zealously performing virtuous deeds, fulfil my mission on earth.

May my prayers and vows for good ascend to Thee, O Eternal! my Hope and Saviour. Amen.

THOUGHTS FOR THE LAST DAY OF THE YEAR.

Almighty God! with holy fear Thy servant approaches Thee this day, to render thanks and homage to Thy divine name.

Another year has been mingled in the ceaseless torrent of time, leading us onward towards the close of our earthly career. Thus days are added to days, and our years, full of vanity and grief, vanish like a dream, and we are removed from the earth.

As the weary traveller rests on his road, to convince himself that he is in the right path, and measures the distance he has passed with what he has yet to traverse: so man in

his earthly pilgrimage halts at the year's end, and casts a saddened look on the time that has passed, seeking therefrom lessons for future guidance on his way.

Joy and grief speedily pass away. Pleasure has sometimes smiled on us, and we, led captive, have forgotten all else, thinking that its charms would never fade; yet it was not so, all has passed like a shadow, and the only trace left is this sad truth, "No earthly joy is lasting."

Many sorrows have also afflicted our souls, damped our courage, and overwhelmed our minds; our strength has seemed to succumb to the weight of misfortune; yet grief also vanishes, and time heals the deep wounds of the heart.

Thus time is the consoler, and hope remains for him who has faith in the Lord. Hope, the holy and peaceful sentiment that God has implanted within us, is the bright star illumining the earthly pilgrimage of the righteous. The wicked alone have no hope; their future is dark indeed! But, however impenetrable the secrets of the future are, he who hopes in the Lord, walks onward to eternity without fear.

Does not the husbandman who intrusts the seed to the bosom of the earth, hope to see it spring forth and ripen? Does he not trust that the blessing of Heaven will reward his labours? Thus should he hope, who sows good deeds in the name of the Eternal. His courage will not be impaired by the tempests of adversity, nor his heart rendered callous by the placid days of prosperity.

Ye children of a good and just God! put your hope and trust in Providence. Raise your supplication towards God, and your tears will become tears of joy. Obey our heavenly Father, and rely on Him in all your ways, and you will thus obtain His gracious favour.

O Father of mercy! lead me in the path of righteousness during my brief pilgrimage on earth; guide me with Thy love, as a kind father guides his child, so that I may look up to Thee without shame or confusion. Teach me to practise justice and goodness, so that when I shall be called

hence I may appear in Thy presence clad in innocence and purity.

I beseech Thee, O Lord! to purify my soul; divest me from all frailty during the coming year, preserve me from vice, and cleanse me from all impurities! O God! in Thy presence I promise most sincerely to devote all my actions to Thee, to watch over my inclinations and my secret thoughts; I will strive to be humble, good, and kind towards others, to have Thy precepts always before my eyes, and to live but in Thee. O! that I may deserve Thy protection during the coming year; and be Thou pleased to grant me exemption from sorrow and misfortune.

I will devote my heart and soul to Thee; deign to strengthen me in my good resolves and render me worthy of Thy love. Amen.

PRAYERS FOR THE NEW YEAR.

EVE OF THE NEW YEAR.

O Lord! Although no man should allow a day to pass without rendering Thee an account of his deeds and repenting of his errors; although Thy paternal hand is ever outstretched to receive the repentant sinner when he returns to Thee: still man, carried away by worldly cares, absorbed by his earthly passions, continually adds sin on sin, and burthens his conscience with iniquity. Or if, more solicitous for the welfare of his soul, he pours out his spirit daily before Thee, in order to seek Thy mercy, he becomes too often familiarised with his sins through their frequent recital, and too little impressed with Thy pardoning power by so often soliciting and obtaining it.

O Father of mankind! Thou hast in mercy, knowing our wants even before we feel them, foreseen the dangers of our proneness to sin, and hast warned us against them. For this

reason hast Thou instituted a solemn festival; Thou hast selected a day, sacred beyond all others, and Thou hast invested it with awful majesty. Thou hast said to Thy people Israel: "This is the day of Memorial; ye who are laden with iniquity, who, during the whole year, have been carried away by frivolity, by passions, by worldly pursuits, who have neglected the care of your souls, who have forgotten the Lord, examine yourselves, purify your hearts and repent of your sins; a single day of sincere repentance and of true humility may efface many offences, and 'Though your sins be as scarlet, they shall be made white as snow.'"

This day, O Eternal Judge! the trumpet of judgment sounds, to assemble all mankind; all Israel is prostrate before Thy holy name. How fearful and solemn is this day! Who can be so unmindful of eternity as to despise Thy call, or, stifling the voice of conscience, disregard the blessing of this festival—a day given by Thy mercy? But this is not all, O beneficent Father! Thou wilt not condemn even those who are laden with guilt, nor blot them out from the book of life; Thou callest them again to Thy service, and ordainest the days of penitence which intervene between this and the Day of Atonement, to seek Thee and to obtain forgiveness for their iniquities.

May these ten days of penitence subdue our hearts, so that we may be yet pardoned! May a single merit—a single good act—plead for us; may true repentance, fervent prayer, one deed of charity, proclaim our return, so that Thou, Father of mercy! wilt pardon and forgive our sins.

Grant that this Day of Memorial be not one of hollow observance merely, but that my heart may repent in truth; may my resolve to become worthy of Thy grace be no passing wish, but rather a firm will for good, resisting all trial and temptation.

My God! I have sinned against Thee; I have disregarded Thy blessings: I have faltered in my faith; I have neglected Thy worship, and transgressed Thy laws. I have sinned against myself, I have corrupted my soul, and have endan-

gered my eternal salvation. I have sinned against my fellow-man; I have not benefited him as I might have done, I have not loved him as I ought to have loved my brother. Alas! I have envied, perhaps even hated some. Can the deepest repentance wipe out such sins? No; first must I claim the pardon of those whom I have offended. I must, I will uproot every germ of envy from my soul; I will rejoice in the success of my brother, and contribute thereto by my aid and counsel. I must do more—in my turn I must pardon my enemies: how can I seek Thy mercy if I forgive not those who have injured me? There is holier virtue still, needing almost superhuman efforts, to attain. I must love my enemies; for are they not also erring brothers, whom I should rather pity than hate?

To be able thus to triumph over my frail nature, I must contemplate my own end and theirs. Ought those who to-morrow may together sleep in the dust, to hate each other to-day?

O Sovereign Judge! the approach of the new year fills me with awe; what evils, what misfortunes would overwhelm me, were Thy justice not tempered with mercy! My heart sinks, when I reflect on how many cherished beings the punishment of my faults might fall. O merciful Father! have pity on me; again extend Thy mercy; forgive me and mine, and all Israel. Grant the prayers of those who call on Thy name, and if there be any so utterly reckless, as to neglect seeking Thee, still, O Lord! aid them in Thy mercy.

WISHES FOR THE YEAR.

My God, I adore Thee—increase my love; my trust is in Thee—deign to uphold it; I hope unceasingly in Thee—strengthen my hope; I repent of my sins—vouchsafe to confirm my repentance. I will desire in future, O Lord! what Thou willest, because Thou willest it. Deign, O Lord! to guide me with Thy wisdom; give me proper views of

Thy justice, comfort me by Thy mercy, and defend me with Thy almighty power.

I beseech Thee, O Lord! to enlighten my reason, inspire my will, purify my heart, and sanctify my soul; so that, O Lord! I may, with Thy aid, atone for my past faults, resist future temptations, subdue my passions, and practise righteousness.

Assist me, O God! that I may overcome sensuality by purity of sentiment, avarice by charity, anger by meekness, and indifference by piety. Deign to fill my heart with gratitude for Thy benefits, with horror of vice, with affection for my fellow-man, and indifference to worldly pleasures.

My God! grant me prudence in action, courage in trial, patience in adversity, and humility in success. Make me ever obedient to my superiors, benevolent towards those beneath me in station, devoted to my friends, and indulgent to my enemies. May I never forget, O Lord! what is due to Thee. Teach me to be of temperate habits, honourable in my worldly dealings, and firm in all good purposes. Inspire me with strength to subdue my evil inclinations, to observe Thy law, and be worthy of eternal felicity. May I always have a calm conscience, a modest demeanour, pure thoughts, and may I lead a blameless life.

O God! unveil before me the littleness of this world, the shortness of life, and the grandeur and glory of eternity. Aid me, O Lord! during this year, so that I may fulfil these vows; may I fear Thy judgment, avoid guilt, and merit Thy gracious favour, and enjoy at the last that happiness which is promised to those who love and serve Thee in truth and faithfulness. Amen.

PRAYER WHILST THE MINISTER REPEATS THE SHEMONAY ESSRAY.

Invisible and universal Judge! our hearts are filled with deep and sacred feelings; for on this Day of Memorial we assemble in obedience to Thy law, in holy convocation, to

examine our hearts, remember our sins, and to implore Thy mercy and pardon. I join with heart and soul in the prayers which Thy minister is about to offer; I unite in the worship of the assembled multitude. O God! we call Thee to our aid as did the prophet Isaiah. O Lord! look down upon us from heaven; from Thy divine abode cast Thy eyes upon us. (Isaiah lxiii. 15.)

The Day of Memorial is come, and we appear before Thy dreaded tribunal; prostrate at Thy feet we are weighed down with the burden of our sins; for the Day of Memorial reminds us of the multitude of wrongs we have committed against Thee, O our Father! How often during the year just elapsed have we neglected Thy law, for the sake of worldly interests or earthly pleasures, regardless of our soul, that has emanated from Thee! We have even forgotten Thee, Heavenly Father! and given ourselves up with guilty ardour to the vanities of this life. Alas! we should perish amid the torrents of ambition and the sensualities of the world, if every pious sentiment became entirely extinct.

But in Thy ineffable goodness hast Thou instituted the Day of Memorial, to recall the erring sinner and lead him back to the way of salvation. Notwithstanding the extent of our backsliding and the multitude of our sins, Thou dost remember us, and dost offer us abundant pardon. We have sinned against Thee; yet Thou dost come towards us in Thy mercy to redeem and purify our spirit.

O God! Thy laws are replete with mercy and love, they elevate the soul above the evil tendencies of the world, to insure for it an imperishable heritage in eternity. What avail man's science, skill, wisdom, and intelligence, if he have not the fear of Thee, if he submit not lovingly to Thy commandments? Yes, Father! this Day of Memorial inspires me with more zeal for my faith, and a firmer desire to obey Thy laws; my heart, saddened with regret for my faults, yearns towards Thee, to implore Thy clemency and to adore Thee; for Thou alone, omnipotent Creator! art the Ruler of

my destiny; I can do naught, and am nothing, without Thee.

Sustain and render firm my attachment to Thy commandments; for hope in Thee is preferable to all the treasures of the world. Inculcate in my heart submission to Thy law, so that my soul may neither doubt nor falter in its faith. Fill my mind with the truth of Thy precepts. May this Day of Memorial never be effaced from my memory; but may it recall me every day to a sense of Thy justice, mercy, and love. Amen.

O Lord! I come before Thee with a contrite heart and oppressed spirit, seeking and imploring Thy pardon. O Eternal! let Thy mercy prevail, and judge me not with severity. Open my lips, for my tongue finds not words adapted to my need. Thou alone knowest my wants; I call on Thee in sincerity, and under shelter of Thy protecting wings I seek refuge! Fear and terror have seized me, as humble and penitent I draw near to Thy throne. I adore Thee, O Lord! and implore Thy grace. Alas! I am weak and unworthy, powerless and incapable of expressing my thoughts. I tremble, my soul is full of agony, my heart oppressed and without courage. How dare I, possessing neither merit nor good deeds, appear before Thy throne? How can I find favour in Thy eyes?

What am I, and what is my life? In Thy presence I am but as a crawling worm, as a vile insect without intelligence or thought. Yet will I approach Thee, O Omnipotent! and will not despair of Thy support. Deign to enlighten the darkness of my soul, and declare my pardon. Grant me strength and firmness, O God! grant me salvation and help. Behold Thy people prostrate before Thee, supplicating Thy mercy. O take pity on their misery; consider their bitter tears, and from Thy heavenly throne hearken unto their prayers. Strengthen the weak, send consolation to the wounded soul; open our hearts to Thy law, so that we may

perform it according to Thy will; for Thy word, O Lord! is pure and infallible.

DURING THE ATTAH-HOO.*

SENTIMENTS OF FAITH.

I thank Thee, O Lord! that I am born of the race and faith of Abraham, of a belief as natural as it is true, evident and reasonable; I thank Thee for its divine enlightenment, whilst so many grope in darkness. How have I merited so great a privilege? what shall I do to prove my gratitude? I know all the happiness this faith bestows, but I feel also what it demands, and all the homage it calls forth. I will offer on this holy day, and will strive ever to do so while I breathe, the homage of submission, respect, and humility; the homage of affection and love; the homage of zeal and ardent devotion; the homage of action, a life spent in thankfulness. Faith shall govern my heart and conduct; it shall be the soul of my sentiments and actions; I will judge of all things by its standard; its spirit shall animate my thoughts and projects. O! that it may be declared by my last breath, as my soul is borne to its Maker.

My God! I beseech Thee, remove temptation far from me; preserve my soul from sin; I fear this danger alone; yet, if I should unhappily sin, grant that I may live to repent of my errors and to make atonement here below, but vouchsafe to me, I implore Thee! mercy and pardon hereafter.

Thy judgments, O God! are fearful,—yet how heedless are we of them. To-morrow we may suffer death, yet to-day we live in blindness and heedlessness. Eternal Judge! enter not into judgment against Thy servant; even the good cannot bear its rigour, how then can the sinful and guilty? What will be my fate on this day of dread? Shall I be counted amongst the righteous or among the sinful? O merciful Father! consider my anguish; I say with the

* A prayer in the Polish Ritual.

Psalmist, "Have pity on me, Lord! for I cry to Thee all the day." (Ps. lxxv. 3.)

Receive favourably the resolves I make this day at the tribunal of Thy justice. I will contemplate Thy truth and justice, that I may be impressed with a wholesome fear. I will conscientiously examine my thoughts and actions, and will not heed the judgment of my fellow-creatures, when they would detach me from the observance of Thy holy law. I will follow the advice of the penitent prophet in all my thoughts, words, and actions. Thy commandments shall regulate my conduct; for after death I must be judged by my fidelity and obedience. I will hope in Thee; I will implore Thy mercy, and strive to fit myself to appear before Thee when Thou wilt call.

Lord of the universe! fulfil my wishes for good, accord what Thou in Thy wisdom judgest best for my salvation. Pardon my sins and the sins of all those who have violated Thy law. Purify me in Thy mercy, so that Thy bounty may suffice for my peace and prosperity. O Lord! give me and my family and brethren true wealth, true glory, and a long life, to be devoted to the fulfilment of Thy law. Teach me to understand and execute Thy will, and keep me from error. Bless the work of my hands, and avert all that would be fatal to my soul. Grant me my desire only for good; inspire me with love for my fellow-creatures, and let it be Thy will that I may meet with favour and affection from them. Hearken to my prayer, O Heavenly Father! and vouchsafe unto me Thy blessing. Amen.

MEDITATION ON THE SACRIFICE OF ABRAHAM.

After the Reading of the Law on the New Year.

On this day we are reminded of the faith and devotion of Abraham to Thy will, O Creator! On every page of the annals of our holy religion do we find examples of the

heroic self-denial with which our forefathers, with their blood, proved their attachment to Thy law. In their fidelity to Thy unity they nobly submitted to a life of oppression, to the tortures of the rack, to the sword, and to the stake; all that is held most dear to man, did they sacrifice to the glorification of Thy unity.

The account of the trials endured by our ancestors, forms a history at once lamentable and sublime; it shows us the courage inspired by faith; how great must be the reward of these righteous! May the memory of these martyrs serve as a salutary lesson to us.

Even before the Mosaic revelation, the first father of our race performed one of those acts, which would seem above human strength, did we not know that those inspired by Thy divine Spirit are raised far above every possible effort of other men.

Abraham had asked but one favour from the Lord, namely, for a son, to gladden his old age, and to perpetuate his race—the worshippers of the one true God. This son was at length granted, his happiness at length was complete, when God demanded him from Abraham as a sacrifice; nay more, that the father himself should be the sacrificer. Abraham did not even hesitate; he wavered not; he asked neither explanation nor delay. God had spoken; the patriarch was obedient, and immediately prepared this unheard-of sacrifice. The son himself, well worthy of such a father, imitated his submission, and, gentle as a lamb, he bent his head for the stroke.

But Thou didst not, great God! desire the accomplishment of such a sacrifice; the ready devotion of Thy servant sufficed. In this do I recognise Thy mercy; for Thou dost not ask of man efforts above his powers, but a heart and a soul devoted and obedient to Thy commands. And when any sacrifice is demanded of us, it is not for Thy sake, for man can add nothing to Thy glory—but it is for our own sakes, to purify us, and render us more worthy of heaven.

Thus, this act of Abraham's faith was followed by Thy

blessings; his children were selected to become a people of prophets and priests for all the nations of the earth, to whom, after the lapse of centuries, the faith of Abraham is presented as the highest and brightest example.

May then, this example of our great patriarch be always present to my mind, O Lord! so that, notwithstanding my frailty, I may strive to imitate his obedience and devotion to Thy will, so that, like him, I may be ready at any moment to answer Thy call, and, if it be Thy will, to make the greatest sacrifices in token of my love and faith.

Deign, O Lord! to remember, on this Day of Memorial, the virtues of Thy faithful servant. If we be found wanting in acts which merit Thy favour, if our sins and iniquities exceed the measure of Thy mercy, then do Thou, O Lord! remember the piety of our father Abraham. Pardon us in memory of him, save our children in memory of Isaac, and fulfil the promise Thou hast made to bless the descendants, even to the thousandth generation of those that love Thee. Amen.

DURING THE SOUNDING OF THE SHOFAR.

Supreme and Eternal Judge! On this Day of Memorial, frail man appears humbled and laden with sin before Thee, conscious of his weakness, his iniquity, and his unworthiness.

The Shofar proclaims this solemn day. Alas! I have nothing, no good deeds to plead for me and atone for my sins. My transgressions rise up before me, and fill my heart with terror and anguish. I tremble at Thy justice; for I am unworthy of Thy mercy. Yet Thou dost call me to repentance and pardon.

At the dread sound of the Shofar my soul feels the presence of the universal Creator, and acknowledges its own darkness and error. Israel is prostrate before Thee, as at the foot of Sinai; and the voice of the Shofar reminds us of our fathers' promise, to remain faithful to Thy law. This promise, made by them for all future generations, has been

too often forgotten by us, ungrateful children, who have transgressed and are daily transgressing Thy will; we have sinned against Thee, Heavenly Father, and still sin, in our blind pursuit of evil; yet Thou dost extend Thy hand towards us in mercy, and the sound of the Shofar, like a prophetic voice, exhorts us to return to Thy law.

Cause us to return unto Thee, O Lord! and to implore Thy pardon and mercy; the day of repentance is at hand. Teach us to confess our sins, and to raise our supplications to Thy throne, O Most High! Perhaps it is the last day left to us. Alas! how know we, if the Shofar now sounding be not for us the trumpet of our final judgment, of which it is the symbol? Unhappy then will we be, if our souls shall not have been purified by repentance, if the Shofar have been sounded in vain.

I thank Thee, Lord! for the feeling of piety this solemn act awakens in my soul; I thank Thee for the religious fervour with which this day's memorial fills my heart. I feel myself drawn towards Thee, to rally round Thy holy Law, and to submit myself humbly to Thy will. Take pity, O Lord! on my sorrow, and accept my repentance. Support me, I beseech Thee! in my good resolves, and assist me to fulfil my duties. Blot out my sins and offences, purify my heart, so that I may adore and serve Thee while I live. Amen.

MEDITATION BEFORE THE ADDITIONAL SERVICE.

This is the Day of Memorial! how many thoughts do these words awaken, thoughts rarely calm and consolatory, often sad and bitter. As I reflect on the past, what emotions fill my soul! Memories of early youth, bright with illusions, rise up before me; faith and hope, followed by the tumultuous passions of life; ambition, with all its dreams; vanity, with its desires; conflicts, with their emotions, fear and hope; and amid all these how many duties transgressed, how many wounds to conscience, and forgetfulness of God, sad-

den my reflections! Then do I see ambition disappointed, desires frustrated, vanity humbled, and illusions destroyed. That which was sought with the greatest zeal, has left but the greater void and deception. Yet, through this veil of darkness, a few sunny rays appear to illumine my soul. The remembrance of my early innocence acts as a soothing balm to my conscience, as do also my aspirations for good, my few impulses of generosity and charity, and my self-conquest in moments of temptation. Yea, the events of my life pass unrolled before me, and I feel how I have pursued vanity instead of the eternal interests of my undying soul.

But thou, O God! art the Source of consolation, the Fountain of mercy. The blessings I enjoy, the aid I receive, the mercies of the past, and hopes for the future, all emanate from Thee, beneficent Father! Thou didst protect my youth, and surround it with peace and innocence. Thou didst watch over me during the storms of life, always enlightening my way, so that I might avoid evil, and be drawn towards good deeds, which are now all that are left me of my weary toil.

As all the acts of my life pass in review before Thy judgment, have pity on me, O Lord! and temper Thy justice with mercy; and if Thou findest deeds of piety, or even any meritorious intentions among the many errors and sins of my life, let them, I beseech Thee! plead in my behalf, and call forth the exercise of Thy mercy towards Thy penitent servant; for sincerely I repent, and bitterly do I deplore my sins. In Thee do I hope. Amen.

MEDITATIONS FOR THE PENITENTIAL DAYS.

FIRST DAY.

"Thou leadest man to contrition and sayest, Return, ye children of men." (Ps. xc. 3.) God of mercy! do not pro-

nounce the decree merited by our offences, but lead us to repentance in Thy long-suffering, in these days which Thou hast instituted as days of penitence for us, that the voice of conscience may be awakened. I hear this voice, which exhorts me to holy meditation, and leads me, by the examination of my life and actions, to sincere repentance, through which I hope to become worthy of Thy blessing, and to conform henceforth to Thy holy will.

"There is not a righteous man upon earth," says the sacred Scripture, "that doeth good and sinneth not." (Eccl. vii. 21.) Who, then, can say, My heart is pure and free from evil? Such boasting would itself be sin; for filled with self-esteem I might possibly think myself on the road to salvation, since to a certain extent I fulfil Thy commands, and avoid that which is forbidden; but conscience whispers, that simply obeying the duties prescribed by the law is indeed but little. Purity of intention and the love of Thee alone give value to our actions. Impressed with this truth, the pious man never believes himself sufficiently devoted to Thee; he remembers the warning: "Be not wise in thy own eyes" (Prov. iii. 7); and puts his trust in Thy goodness, O Creator, who pardonest the imperfection of our deeds, for the sake of the purity of our intentions.

Thou thinkest, O man! to have fulfilled the commands of God. But how hast thou done this? Has it been with self-denial, with devotion? has it been without the fear of punishment, or the hope of reward? Dost thou not rather resemble those abject servants who only serve their master for the sake of reward? Thou mayest have bestowed alms, thou mayest have aided the unfortunate; but hast thou done so without repugnance and without ostentation? Hast thou given with a loving and a kindly hand? Hast thou thanked the Lord of all for affording thee the privilege of bestowing charity? Hast thou, from a sincere heart, praised and glorified Him who has given thee the means to aid and console thy brother? Hast thou remembered that

thou camest naked into the world, and wilt return hence as thou camest, to render an account to God of the wealth He has confided, for a time, to thy care? Has not thy pity been mingled with pride, accompanied with harsh and offensive words?

The pious man rejoices in alleviating the sufferings of the unfortunate, doing good secretly, so that those benefited, ignorant of the humble instrument employed by a bounteous Providence, may render thanks to God, to whom alone thanks are due. Yet, the Lord pays the poor man's debt, and extends His blessings to His benevolent servant, who glorifies the holy name of the Father of mercy, by deeds of charity and beneficence.

Am I truly penitent? I have formed good resolves; I desire to avoid evil, and in future perform the will of God. But is my repentance sincere? Has my heart confessed all its foibles? Was it not the fear of a threatened danger, which called forth a momentary feeling of repentance? Will my conduct prove my sincerity before God?

While promising amendment, have I become better? My heart tells me I am not pure; I feel this; yes, I have not obeyed the voice of conscience, and rejected its counsels. I may seem improved; but am I really so? is my heart not rather hardened? Oh! let me not be so fallen as to believe myself innocent before God.

I may have sincerely commenced the work of amendment; but, governed by worldly passions, or restrained by public opinion, I at first faltered, and then altogether ceased in my endeavours, regardless of my soul's salvation: and yet I might have proved myself virtuous and triumphed over sin, had I continued the struggle and poured out my soul in prayer, and trusted in God; for has He not said, "Sin lieth at the door, and unto thee is his desire; nevertheless thou canst rule over him"? (Gen. iv. 7.) Thus the pious man, full of confidence in the Divine word, can struggle onward courageously and remain unshaken.

Absorbed in the interests of the day, spurred on by am-

bition, or restrained by indifference, how often have I omitted to address my Heavenly Father in prayer, and to seek Him in His holy house? or when I have prayed daily, morning and evening, how have I prayed? Has my heart been in unison with the words of my lips? Has my prayer been an outpouring of the soul, and not merely the daily fulfilment of a tedious routine? Have my thoughts been so raised up to my Creator, so entirely freed from the dust, and from all earthly vanities, as to be absorbed in His worship? And, in short, have I been impressed with the conviction of having communed with God? Unless I have experienced this sublime conviction, I have not really prayed. "The Lord is near to all who call upon Him in truth," and God's presence is manifested by heavenly emotions, by unutterable joy; it raises us up to all that is noble and good. Have I then felt these divine aspirations?

I may have observed the forms of our sacred worship; but have I had the heart of a faithful Israelite? Did I feel happy in fulfilling the duties of our holy religion in the sight of all men? I cannot deceive God, and the mask falls when I present myself before Him to ask for His forgiveness. Yet God will pardon. He will receive me mercifully, He will grant my prayer, if I be sincerely penitent. Can aught be holier or dearer to us than the God of our fathers? Is not the happiness of eternal life a rich recompense for all the privations and suffering that have been endured in this world for the sake of virtue, duty, and religion? "Return you unto me," saith the Lord, "and I will return unto you." (Zec. i. 3.)

Yes, Thou turnest with mercy towards repentant hearts, O God of mercy! and I will turn towards Thee, O God of grace and love! Reject me not, O my Father! purify my soul through means of a true and sincere repentance, so that at the coming Day of Atonement I may be worthy to appear before Thee, and be received in favour. Amen.

SECOND DAY.—THE VOICE OF CONSCIENCE.

"Return, O Israel!" unto the Lord thy God; for thou hast stumbled by thy iniquity. (Hosea xiv. 2.) Omnipotent Father! open my heart to repentance; remove the darkness surrounding my soul; awaken my conscience, so that I may derive new strength from meditating on Thy holy law, the source of happiness and life. Conscience is the safe guide and true judge of our actions. I hear its voice, saying, "Behold thy deeds;" and, with David, I may say, "My sin is ever before me." (Ps. li.)

In vain does the thoughtless and worldly man try to stifle religious feelings by indifference; he may call faith superstition, the fruit of ignorance; and the divine law and its precepts a cumbrous yoke. In vain he tries to persuade himself that riches and prudence, learning and knowledge, lead to happiness. In vain does he wish to forget God and religion. An inward voice troubles him, crying, "Be sincere, return to thyself, child of the dust, for thou art not happy; implore the mercy of thy Heavenly Father, whom thou hast forgotten; be not ashamed to raise thy suppliant hands for His mercy; let not the great Day of Atonement pass unheeded. Look around thee,—fortune, youth, social pleasures, all perish, all vanish beneath thy eyes. Strength, prudence, wisdom can avail naught against the immutable will of the living God. He alone is eternal strength. At His bidding was the universe created, and, at His bidding can it also be reduced to naught. He alone is wise; He is the Source of all wisdom, of all truth; He alone is just; He searches the inmost heart, and probes the soul. Humble thyself, poor child of earth! for before the supreme Judge thou must render an account of thy thoughts and actions."

Happy is he who hearkens to the unerring voice of conscience! Happy is he who fears Thee, O Lord! Then needs he not fear those who dwell on the earth. Peace will dwell in his soul; calmly will he pass through this life of

trial, and hopefully advance towards the dreaded and mysterious gates of eternity.

O God! grant me, in Thy mercy, this serenity of heart. Grant that the voice of conscience, that watchful guardian of innocence and peace, be always heard within me; for it is Thy voice that speaks, O Lord! and how can it be doubted? But should I again fall into sin, O Lord, increase, redouble the agitation of my conscience, so that I may not have the yet greater misfortune of living in a state of treacherous peace, and thus be irretrievably lost. While the voice of conscience troubles and threatens me, I shall look upon it as the voice of God's mercy. But woe to me when the voice is stilled; for then shall I know for a surety that He has forsaken me. Speak, then, I will say like the prophet Samuel, Speak, O Lord! Thy servant listens to Thy voice. May it support and protect me from impiety; may it lead me far from the fatal path of error and selfishness; may it enlighten and guide me in the path of righteousness. Hearken unto me, O Lord! accept my tears and supplications; for my heart is weighed down by the remembrance of my faults, and I will now strive to atone for them. Amen.

THIRD DAY.—ON THE RULING PASSION.

"How long, ye sinful ones, will ye love simplicity?" (Prov. i. 22.) God has given us capacities and inclinations which we should cultivate that they may ripen into virtues for our happiness; but they often degenerate into violent and impetuous passions, among which there is commonly a ruling one, which leads us captive, and becomes the soul, as it were, and prime mover of all our actions.

This master passion influences our character, controls our inclinations, and produces in us faults, and leads to crimes, if we seek not God's aid in our efforts to subdue it. Every individual is differently influenced by his passions; but there is always one predominant.

Some are carried away by violence of temper, frequent and ungovernable bursts of which are shown on the slightest provocation, the least thing, or most trifling word, and often lead to deplorable excesses. Anger is their ruling passion.

Some only wish to rise, advance, and rule over others. Their mind is inflated with projects of grandeur, or of fortune; they are blind to the faults of those in higher stations, and haughty to those beneath them. Their ruling passion is ambition.

In others we observe a propensity to scandal; without regard of persons, they criticise, blame, or condemn all; like the serpent's fangs, they spread malice, and remorselessly destroy the reputation of others. True or false, they circulate idle rumours; neither friends nor enemies are spared, and every thing is represented under the distorted aspect of calumny.

Many other absorbing faults, many other despotically ruling passions, destroy the mind and heart of man. Through indolence, duties to the state are sometimes unfulfilled, or the duties of a profession, which should support a family, are neglected, and children are left without means and support.

In others it is selfishness which degrades their soul, while they seek only their own enjoyment. A dastardly fear of the world's opinion, renders others slaves to the views and prejudices of others, making them ashamed to declare their religion, and to follow its precepts.

It is thus that pernicious vices and passions hold dominion over man, and control and pervert his heart.

The sacred writings justly tell us: "The foolishness of man perverteth his way." (Prov. xix. 3.) Therefore it is essential that every one of us should know the fault which most tends to his own hurt. But if we really wish to discover, combat, and conquer it, we must exert all our strength and vigilance in the effort.

The signs by which we can at once recognise the foe to our repose and salvation are as follows: we shall generally find it to be the cause of our other faults and sins; it dis-

turbs our peace of mind, occasioning constant struggles and defeats; in short, it influences all our projects, all our views, and all our actions, stubbornly showing itself on every occasion. But to know our ruling passion is not sufficient; we must arm ourselves against it, and defer not the combat, lest it acquire greater power. We must also avail ourselves of these days especially devoted to penitence, to implore the assistance of God in overcoming these ruling passions.

Assist me, I beseech Thee, O my God! leave me not to struggle helplessly with the evil inclinations of my heart. I know full well the danger of uncontrolled passions, and dread their lamentable results. With the Psalmist do I entreat Thee, "Deliver me not up to the desires of my sin."

I will carefully examine myself; search the motives of my heart, that I may be able to remedy the evils my desires have produced.

Lead me, I entreat Thee, O God! in the new way that I wish to pursue, and grant me time sufficient before I die to heal the wounds that my sins have inflicted on my soul.

FOURTH DAY.—THE INIQUITY OF EVIL EXAMPLE.

"Withhold not good from them to whom it is due, when it is in the power of thy hand to do it." (Prov. iii. 27.) My first duty is to sanctify the name of God and proclaim aloud my faith, by the discharge of its duties, and setting an example of obedience to its laws. How many of our ancestors have encountered death for professing God's Unity, or have gladly sanctified His name while suffering under the burden of humiliation, contempt, and cruelty. Thanks to the mercy of Heaven—thanks also to the enlightened spirit aroused by these martyrs, we now live in happier times, and are protected by more liberal institutions from such heavy trials. Yet we also can glorify the name of the Lord, if, by the purity of our lives and our fidelity to the faith of Israel, we publicly render homage to God.

But alas! our religion is endangered less by its foes from

without, than by those Israelites who, living in a state of the greatest indifference, engender by their example and influence in others a spirit of lukewarmness and apathy, destroy the noblest aspirations, and render fruitless the most praiseworthy endeavours to lead others to righteousness.

"O Israel," said the prophet, overcome with grief, "O that my head were water, and my eyes a fountain of tears, that I might weep day and night for the slain of my people." (Jer. ix. 1.)

Alas! how much evil results from bad example, and how often do the rich, the fortunate of the earth, by their example produce the evil which destroys, like a poisonous exhalation, minds once animated by faith, and hearts wherein religious peace had reigned. In how many ways do men set an evil example,—by levity and irreverential discourse, openly profaning all that is most sacred, turning into derision every sentiment of faith and every form of worship; by giving utterance to ill-timed jests, which discourage the piously inclined, and pervert doubting minds; by affected indifference for the precepts and forms of religion, or by continual disobedience to the laws of God.

How often are we led to make unbecoming observations on certain religious ceremonies; how often do we laugh at the most pious, and turn their observances into ridicule; how often, by our free and disrespectful behaviour, do we show our want of proper respect towards God!

When we appear in the synagogue, do we set a fit example of devotion? or do we allow our attention to be diverted by worldly things?

Oh! how many souls have we led on to evil, or hindered in the performance of good deeds. How many of those whom we should have led by our example, have we led astray, such as our children, servants, and friends. How great is our responsibility before Thee, O God! Thou hast instituted our religion so that Thy reign may be established on earth, that man may be filled with hatred for vice, and inspired with respect for virtue and love for Thee and

Thy precepts, in the performance of which Thy holy name is honoured and adored. Thy sacred commandments have but this aim. Evil example mars Thy work, and impedes its progress by encouraging sin and the neglect of virtue and religion; thus we disregard their authority and undervalue their practice.

I now see the guilt and criminality of bad example; and yet how often have I been culpable in this respect! How can I atone for this fault? I will strive at least to repair in some measure the evil I have caused. For the future I will try to pursue an irreproachable line of conduct, in order to efface the fatal impressions of my former bad example. I will exhort others to the practice of virtue and piety; and the hearts which I have turned astray I will lead back to Thy service. I will publicly condemn my own past life, and declare my attachment to the faith of Israel, and my respect for its laws. I will not heed the opinions of others, nor the obstacles in my path. I have none to fear but Thee, O God! therefore will I strive to perform Thy will. Have pity on me, O Lord! pardon all my sins, and aid me in my efforts to lead an irreproachable life.

FIFTH DAY.—ON THE DUTIES OF EVERY-DAY LIFE.

"Seek to do good deeds, if even they seem but of little import, and avoid even the most trivial sin." (Pirké Aboth.) A frequent misfortune among some who are virtuously inclined, is the supposition that it is necessary to perform great deeds or heroic actions of self-devotion, in order to please God and be worthy of heaven. They hope for an extraordinary occasion to perform some great act of faith or sublime deed, and often allow daily opportunities of fulfilling the common duties of life to pass by. Others, still more blamable, imagine that, when they obey certain commands of the law, repeat regularly the daily prayers, and perform some work of charity, they have fulfilled their duty towards God, and are pursuing the right path; while all the time

they are neglecting a multitude of daily duties of the utmost importance. How many opportunities of doing good occur in the course of the day! there are always duties to fulfil, always instances when self-control should be exercised; in short, every moment may lead us a step towards heaven, did we but make it our chief aim to become worthy of it.

In every position there are daily duties to perform, often painful, onerous, and repugnant to our feelings. We must bend our will to that of others, suppress our inclinations, and frequently act contrary to our wishes. If all these struggles were borne with courage and resignation, if all restraint, all pain, all grievances, were offered as a sacrifice to God, how well should we be fitting ourselves for eternity!

In this life, how much grief, how many burthens must be borne—sorrows, often so deep, so poignant, burthens so oppressive, so weighty, that the soul is embittered, and one's whole existence saddened; but if we knew how to bear them patiently and unmurmuringly, with resignation and full confidence in God, what sacrifices would be daily recorded at the judgment-seat of the Most High!

In ordinary circumstances we must often live with characters the opposite of our own; and however much our patience may be tried, or our lives distressed, we must yet endeavour to maintain peace and charity, notwithstanding all the violence and injustice to which we may have to submit; for the more difficult the duties, the greater the merit: self-denial purifies the soul.

By faithfully examining ourselves, we shall be prepared to overcome our foibles, our vanity, and our pride; to give up our desires, conquer our prejudices, or our temper; and, in fact, we shall learn to restrain and govern ourselves.

Why shall we murmur and torment others with our complaints, if we have physical pain or infirmities to encounter? Ought we not to bear all patiently, and seek alleviation and cure from God?

Many opportunities present themselves in the course of the day, of performing duties pleasing in the sight of God;

but we too often allow them to pass by. There may be a friend to serve, some kind word may be needed, peace might be restored in a family, or some unfortunate person may be relieved. We might visit the sick, console the afflicted, and defend the innocent; sometimes we might defend our faith by words, as we ought ever to honour it by our example. To accomplish all this, there is no need of great zeal, or extraordinary sacrifices; we have but to perform our daily duties conscientiously. But what can we do that can be great in the eyes of the Lord? Yet is it easier for us to neglect such trifling duties than to fulfil them. How do those who are always preaching great maxims, and crying up great deeds, perform their daily duties! How many are there who can occasionally perform some great sacrifice and yet are incapable of the continual little sacrifices a single day calls forth! The sacrifice needed for the performance of some great action or heroic deed is not to be compared with the daily self-denial of a whole existence, which demands so much true courage and perseverance. Therefore says the Scripture: "He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." (Prov. xvi. 32.) But we can only make such sacrifices acceptable to God by humility, obedience, and an earnest desire of proving our gratitude to the Almighty for His manifold mercies, and by the fulfilment of our duties in all the relations of life. Every one of our acts may become a proof of obedience, and the piety which we have made our own may atone for the evil resulting from past neglect. Let us ever bear in mind the words of the sages, "The day is short, but the labour is great." (Pirké Aboth.)

SIXTH DAY.—THE SINNER'S DELUSIONS.

"Be not wise in thy own conceit." (Prov. iii. 7.) It is of the highest importance to know our ruling vice; but once known, it is absolutely necessary to overcome it, otherwise it will lead to still deeper sin, self-deception, and misery.

There is no mist so dense as that enshrouding the conscience, and the false notions which mislead the heart. Hence spring all the delusions of reason and errors in conduct. The violent man never fails in pretexts to justify his violence; the vindictive never fails in finding excuses for his vengeance; the envious one has always a reason for indulging his envy; the slanderer is ever skilful in justifying his scandal; in short, man is ever ready to vindicate his conduct in his own eyes. Still, amid this chaos of error, delusion, and passion, the voice of conscience is sometimes heard; doubts, scruples, and remorse arise, bringing regret and disquietude, but the heart, too ready to be tranquillised, is soon reassured by passion's seductive voice, saying that the doubts and regrets are but the scruples of false delicacy, and that the anxiety experienced is groundless; and thus does the mental darkness become still more complete, and we fall more deeply into error, and are in danger of perishing in guilt, or of awakening only in the day of danger or calamity.

Alas! a still greater misfortune awaits the man blinded by passion; he will either not repent, or his repentance will be of no avail, for it will spring less from remorse than fear. Carried away by delusions and temptations, he is ever tempted by the fatal pleasures which have hitherto allured him. The avaricious go on accumulating to the last, always hoping that their end is far distant; and the impious defer repentance until serious illness shall warn them of danger; thus they deceive themselves, ever hoping that there is time for amendment, which is still deferred, until death surprises them in the midst of sin. Man forgets that some unforeseen, fatal accident may hurry him off suddenly, and he be stricken, without a moment's previous thought of eternity, by the hand of God; or that, some violent grief or sickness overtaking him, he may be rendered incapable of reflection on the deplorable state of his soul, and his mind weakened by disease and suffering may be unable to bestow the needful thoughts on his salvation.

This reflection makes me feel, O Lord! all Thy mercy for Thy creatures, in calling us every year to render an account of our actions, while there is yet time to repent.

Convinced of the truth of Thy holy law, and trembling at the remembrance of my sins, I most earnestly desire to prove my deep sorrow and contrition while there is yet time. Therefore will I this day devote my heart to repentance, which, however bitter, can never equal the grievousness of my transgressions. Father of goodness! extend Thy mercy towards me, so that Thy sinful creature may be saved. I turn towards Thee in my soul's contrition; I hope but in Thee, from this time until my latest breath. Amen.

SEVENTH DAY.—EVE OF THE DAY OF ATONEMENT.

"We are obdurate in sin, but Thou, O Lord! art full of grace and mercy." (Selichoth.) I have formed many good resolutions for the future; I pray Thee, O Lord! grant me Thy aid to fulfil them, for I am sincere in the desire to become good, and I hope in Thy mercy, O Lord! for pardon, as Thou hast said, through Thy prophet, "I desire not the death of the sinner; but that he may turn from his evil way and live." (Ezek. xxxiii. 11.) But, in order to hope for the remission of my sins, I feel I must truly repent and lead a better life, with a contrite heart and firm resolve to practise all the good in my power. Would not a confession of sin, without ceasing to do evil, be a proof of the greatest obduracy and rebellion? What can the confession of sin avail without the heart's conversion? To recommence a sinful career after the Day of Atonement is past, is only a mockery of Thy mercy, of Thy holiness, O Lord! whereas Thou callest us before Thee, that we may be purified by penitence. May such shamelessness be far removed from me, O Lord! for I will seek to observe Thy law with a contrite heart and resolute will. Therefore have I devoted this week of penitence to self-examination, and with a deep

feeling of repentance will I enter on the Day of Atonement which will soon commence.

I beseech Thee, O God! to raise up my soul to the grand and sublime conception of this day, so that my conscience may review all my errors, and the sorrow and remorse experienced during the penitential week may make atonement for my sins. I feel the great importance of repentance; for when I reflect upon the number of my sins, I exclaim, Whither shall I flee from Thy presence? And yet unto whom shall I turn for mercy, but unto Thee, O God! the Fountain of love and mercy?

I have failed to observe, confess, or defend our holy religion with sufficient zeal; I have not respected my neighbour's property with sufficient care; I have not properly rewarded the labour of others, while I have exacted too much for my own; I have insulted or calumniated my fellow-men, and have been glad to show forth their foibles. But Thou, O Lord! knowest that my errors have not arisen from the love of evil, but from the sinfulness of the human heart.

Overcome by sinful prejudice, how often have I basely profaned the most sacred things by unbecoming remarks or raillery; what Divine commandments have I not transgressed, what moments have I not sacrificed to pleasure! I feel how essential true repentance is; for repentance without amendment will avail naught. No tears can efface faults that remain unatoned for.

Our sages tell us, that for sins against God, He in His mercy requires but true repentance—He asks no more; but for sins committed against our neighbour He demands complete reparation for the injury done, and that we should endeavour to pacify him we have wronged.

From this day henceforth will I enter upon a new path. I will restore that of which I have heedlessly deprived my neighbour; I will ask pardon for my offences; I will endeavour to repair the injustice I have committed by word or deed, and put an end to the quarrels I may have pro-

voked. To attain this end, I will throw off all false shame, humble my pride, and conciliate my enemies. But, in the first place, I must pardon those who have injured or offended me, so that no feeling of resentment may lurk in my heart against them. Nay more, when the opportunity shall present itself, I will, without pride and ostentation, return good for evil, by lending them a helping hand, according to Thy commandment.

I do not conceal from myself all the efforts it will cost me to accomplish these purposes. I must conquer my very nature, overcome my resentment and my pride. But Thou, O God! who hast implanted in me the desire for good, wilt also aid me in my efforts to combat against evil. The institution of this fast-day teaches us to conquer the flesh by means of the spirit, to rule over matter by the power of the soul, and to subdue our passions by the exercise of obedience to Thy will. O God! how unworthy am I of Thy mercy! yet reject me not, take pity on my weakness, and lead me towards Thee, O Father! for I repent sincerely of my sins. Grant, in Thy infinite mercy, that I may become an impartial and severe judge of myself, yet a kind and benevolent one to others; grant that I may make no account of the vain advantages of person and mind, the perishable ties of this world, nor the few good actions of my life, but that I may remember all my errors and sins, so that I may sincerely repent; for in Thy mercy alone do I hope for salvation. O God! hearken to my prayer, and turn not away from my supplication. Amen.

EVE OF THE DAY OF ATONEMENT.

Prayer to precede self-examination, which is advisable after the Shemonay Essray of the Afternoon service of the Eve of Kippur.

ENLIGHTEN me, O Lord! in the self-examination which I am about to make. Show me my transgressions, that I may have a just horror of them, and fill my soul with sincere sorrow at having sinned against Thee, in order that by an humble repentance I may merit Thy divine mercy and pardon. Amen.

SELF-EXAMINATION.

Fully impressed with the great object of repentance, and feeling, as it were, really in the presence of God, it is incumbent on us to examine the good resolves made on the past Day of Atonement; to ponder on the reform promised, and the manner in which it has been performed; on the progress towards piety made since then, and on the manner in which God's commands have been fulfilled; on the duties of an Israelite in general, and those of our position individually, either as fathers, mothers, masters, or servants; on the sins committed, or caused to be committed, towards God, towards our neighbour, or towards ourselves, and on all which may have given rise to sin, either by word or deed, by commission or omission.

And above all it is necessary to seek to make amends for any wrong committed against another, whether against his reputation or his property: in short, we must endeavour to become reconciled with all those with whom we may be at issue. For our sages say, "The Day of Atonement will not avail for sins a man has committed to his neighbour, until he have satisfied him first."

In self-examination, we must rely more on enlightenment from God than on our memory; we must think more of repentance than of the enumeration of our faults; we must review our feelings as well as actions, and, above all, we must implore the aid of God to bring us to a state of true contrition.

PRAYER AFTER SELF-EXAMINATION.

O God! in acknowledging myself to be so sinful, I feel how little I deserve at Thy hands; yet do I dare to hope, knowing Thy great mercy towards those who repent of their errors and return to Thee with all their heart.

How patiently hast Thou awaited my repentance, O Lord! God of justice! humbly do I implore Thy mercy; have pity on my soul and pardon me; for I return to Thee hoping and trusting in Thy divine promise: "Return unto me, I will save you." (Isa. xliv. 22.)

EVENING SERVICE.

PRAYER ON ENTERING THE HOUSE OF GOD.

"Wash yourselves, make yourselves clean; put away the evil of your doings from before my eyes; cease to do evil; learn to do well." (Isa. i. 16, 17.) Merciful Father! impressed with the solemnity of this day, in holy reverence do I approach Thy sanctuary; as the solemn voice of prayer ascends towards Thy throne I will implore Thee to cause Thy spirit to descend on my soul, and to inspire me with pure and simple faith. O that prayer could express all that my heart feels at this awful moment, when my whole life is unveiled before Thee, the Supreme Judge of all! Humbled and prostrate, I await my doom. As a child of dust, bowed down by sin, what can I bring forward in my defence? My conscience, awakened to the reality of my iniquity, recalls all my backslidings, offences, and sins against Thy law, O God!

My Father and King! if on this solemn day the righteous tremble when appearing before Thee, on account of their misconduct, how can I, self-condemned by the consciousness of sin, present myself before Thy tribunal? Alas! I have no merit or good deeds to offer in expiation; as a gift of Thy undeserved grace alone can I implore pardon. Hearken, I beseech Thee! to my prayer, take pity on my distress, Holy One of Israel!

From childhood have I lapsed from sin to sin, and yet my heart has never loved iniquity. But temptation has too often blinded me with its seductions. How often have I made solemn vows to follow Thy way, obey Thy precepts, avoid evil, and even suppress wicked thoughts; and yet I always fall back into my old sins, from the want of strength to resist evil, as my will is not yet guided by Thy law alone.

O Lord! preserve me from the delusion and deceitfulness of my heart, and from being a prey to unholy passions. Guide me, enlighten my mind, so that I may be able to discern what is right. O Thou! who searchest every heart, teach me to understand my own, so that the spirit of the tempter may triumph over me no more.

Deeply penitent, I resolve to devote my life to the fulfilment of Thy divine precepts; in future my whole aim shall be, the glory of God and the love of my fellow-man. Forgive, O Eternal! all those who have injured me; I banish all resentment from my heart, so that my prayer, purified from all earthly passion, may ascend to Thy dwelling-place, O Most High! and plead for the pardon of my sins. Amen.

MEDITATION DURING THE KOL-NIDRAY.

"But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." (Isa. lix. 2.) At this solemn hour, there is awakened in all hearts the voice of conscience, so often lulled by that of worldly passion, which, now stilled

in its turn, makes way for repentance and regret. How many among us, who by their frivolous and dissipated mode of life have evinced a total disregard for their salvation, feel now in their souls that the hour of religious triumph has arrived; that their ancestral faith, which had lain slumbering for a time, is now taking firm root in their hearts.

Be Thou praised, O Lord! for this grace. What can I say in Thy presence, O Eternal? I have sinned; I have transgressed Thy laws; I have voluntarily neglected the duties of our holy religion; I have turned them into derision; I have violated Thy moral laws. My faith has been weak and wavering, my actions have been stained by passion and selfishness. I have felt hatred, envy, pride, and vanity, and have failed in the duties of love and charity! I have neglected the poor and unhappy, to court and flatter the rich and powerful. I have lived and acted for the interests of this world, and have forgotten heaven. Alas! shame for my sins crushes me; how can I be sufficiently humbled! Deign Thou, O Lord! to save me with Thy mercy and love, which are promised to the repentant sinner.

O Father! blot out my iniquities according to Thy divine promise, as it is written, "On that day will He make atonement for you, to cleanse you from all your sins, and you will be made pure before the Lord."

O God! Thou seest my heart, Thou knowest my most secret thoughts, and Thou knowest also that it is with sincere repentance I prostrate myself before Thee. Thou art not inflexible in Thy justice, but Thou art a Father, full of goodness and love for Thy children, and pardonest those who return unto Thee with true repentance.

At the thought of my pious ancestors I am filled with shame at my own derelictions. With what profound faith did they obey Thy law; with what confidence did they proclaim Thy name, amid misery, persecution, torture, and flames! And I, their unworthy child, amid peace and prosperity have forgotten that blessed faith for which their

blood was shed! O may at least the merit of the fathers be counted unto their children, and the devotedness of the faithful be remembered unto their posterity.

God of mercy! I freely forgive those who have injured me; I beseech Thee, O Lord! to pardon them; they may have been led into error through the weakness of their hearts. May they in their turn forgive me. Pardon, Almighty Father! all who implore Thy mercy. Look graciously on us, and let us not leave Thy house without a perfect atonement. Send us consolation and hope, and purify our souls, so that we may never more be polluted with sin. Amen.

PRAYER BEFORE THE FIRST CONFESSION.

My God! Thou alone knowest the secrets of the heart. I will open mine to Thee, with its sins and corruption. May the light of Thy spirit penetrate my soul, so that I may know its diseases, and discern the enormity and multitude of my errors. Teach me to recognise the selfish thoughts often mingled even with the good I may have performed; illumine my mind with Thy truth, so that I may perceive the sins my ignorance has left unconfessed, and may hold them in so great a dread and horror as to fear them more than all the other ills of life; help me, O Lord! I beseech Thee, to overcome them through Thy divine grace. Amen.

PRAYER PREVIOUS TO THE SECOND CONFESSION.

How few of my transgressions are known, compared with those that are unknown to me, and how different is the manner in which I can judge of them, from that in which they must appear in Thy sight! Humbly do I ask pardon for my want of trust, and implore Thee to grant me Thy omnipotent aid in my endeavours to improve my life; for otherwise I must fall still deeper into crime.

Heavenly Father! look down upon Thy penitent servant, and grant me Thy pardon. May I never forget the promises I make this day. May the confession I am about to

make be acceptable to Thee, and aid me to secure the salvation of my soul; may it be accompanied by such sincere contrition and humility, as to obliterate the remembrance of my sins. Teach me to look upon this day as the last of my life, which perhaps indeed it may be; in Thy mercy grant that I may experience the same feelings of humility, confidence, and love as I should wish to possess at the hour of death, when my spirit is about to appear before Thy unerring judgment. Amen.

PRAYER AFTER THE SECOND CONFESSION.

Why is my soul not crushed by the burthen of my sin? For truly am I afflicted and filled with shame; but with the aid of Thy grace I will hope to sin no more. I will avoid temptation; but if through human frailty I fall again into it unwillingly and in ignorance, I pray Thee, O God! raise me up and grant me enlightenment and strength in future to "avoid the evil and choose the good."

PRAYER ON FORMING GOOD RESOLUTIONS.

I am determined to observe Thy law, O Lord! from this moment will I begin a new life. Most High God! Thou who hast wrought this change within me, grant that I may carry out the good resolves which I make this day. May nought divert me from the observance of Thy law, or diminish my love of and devotion to Thy service. I will be Thine, O God! and will strive to follow Thy commandments, and keep them in my heart. I will avoid sin and temptation, and will live but to obey Thee; and, filled with gratitude and love, I will shun all that can be displeasing in Thy sight, and will strive to fulfil Thy will in all things, so as to be counted worthy of Thy mercy.

Help and sustain me, I beseech Thee, O Lord! in these virtuous desires; lead my steps in the right path, and allow not sin or temptation to hold dominion over me; for without Thy guidance I shall be lost in the troubled life which

is ours on earth. I can do naught unaided by Thee; in Thee do I put my trust. Forsake me not then, lead me so that I relapse not into my former state of sin. Extend Thy mercy and complete Thy work, by filling my heart with sincere repentance and holy fear, which will lead me to eternal salvation; since it is "The fear of the Lord which is pure, enduring for ever."

I raise my voice in prayer unto Thee, O God! in Thy house, where I come to seek Thee, and implore Thy mercy and pardon; for how can I justify myself for my many sins? I can but hope in Thy inexhaustible mercy.

I am guilty in thought, word, and deed; for I have not heeded the counsels and precepts of Thy law; I have forsaken Thee, and acted in my blindness as though I were beyond the reach of Thy just decrees. Alas! I have followed the evil inclinations of my heart, and have preferred the nothingness of earthly enjoyments to the eternal blessedness reserved for the righteous. I stifled the voice of conscience, and allowed evil to triumph within me, so that my sins have accumulated, and now, behold, on this dread day I may be doomed to be condemned in Thy judgment. Yet, Thou hast said, through Thy prophets, "I delight not in the death of the sinner, but that he turn from his evil way and live." Dare I hope?—Abashed, humiliated, weighed down by my iniquities, I return to Thee, O Lord! and with a contrite heart seek Thy unbought favour.

I have sinned, O Father! and deserve punishment; yet deliver me from the burthen of my iniquity and the weight of my sins, and lead me in the path of righteousness. Prostrate before Thee do I implore grace and mercy; forsake me not, O Father! but renew a spirit of right and truth within me. Uproot from my heart every evil desire, every unworthy passion, so that my soul may become pure, as on the day when it was breathed into me. Teach me how vain are the greatness and riches of this world, so that I may seek only the imperishable treasure of Thy love. Forgive and

shield me, O Father! aid and lead me with Thy love, so that my soul, obedient to Thy will, may remember, in future, the good resolves I now make in Thy presence. May my prayer ascend to Thy sanctuary; inscribe me in the book of life and pardon; and may this Day of Atonement be one of joy and blessing for me and mine, and for all Israel. Amen.

THE CONDITIONS FOR OBTAINING MERCY.

God in His mercy seeks but to save the sinner; this truth, as consolatory as it is certain, is announced in almost every page of the sacred Scriptures. God, by the mouths of His prophets, calls us to Him as an affectionate Father; yet it is equally certain that such mercy cannot be granted to sin, and the first condition essential for salvation is, that the sinner shall banish all evil from his heart, and cherish virtue in its stead. Only, if he truly repent and detest sin above all things, and renounce it for ever, can he hope for pardon; for a firm trust ever accompanies sincere repentance; since "the Lord God is a God of mercy."

But there is likewise a false hope existing when the heart retains its love of sin, a deceitful hope which lulls the sinner into false security, and leads him to eternal sorrow.

A sinner who defers repentance to a future day, and will not at once renounce evil, cannot dare to hope for God's mercy. One who seems outwardly penitent, but feels no real inward remorse, and is allured by every new temptation, cannot hope for mercy; since the conditions demanded by God are not fulfilled, and sin exists secretly in the heart.

God has declared that He desires not the death of the sinner; yet life is granted only on condition of conversion. "Tell them," saith the Lord to His prophet, "that I desire not the death of the sinner, but that he return from his evil way and live." Elsewhere has God said to the sinner, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee." How then can the sinner believe that he will obtain pardon

without repentance? Such presumption must be an abomination before God, a new crime, rendering man's ruin still more certain. Yet I have perhaps been guilty hitherto of such blindness, but I will change my conduct henceforth. I will cast off sin and return at once to my God; from this moment I will strive to deserve His mercy. I beseech Thee, O Lord! fill my heart with deep and true contrition, so that I may be worthy to become reconciled unto Thee. Vouchsafe to me this grace, for Thy mercy is infinite.

MEDITATIONS ON ETERNITY.

Knowing that my Redeemer lives, I must now examine myself, and search my very soul, so as to be able to form a just idea of my present objects and future plans. The things of this world are fleeting and vain, while our hope in eternity is our all; for our existence in a future state is everlasting. Can aught in this material world be compared with the blessings of eternity? Can the wealth of the universe, all the delights of the earth, be compared with the joys of heaven? They are but as a grain of sand weighed against a mountain, or a drop of water compared with the ocean. So is it likewise with all the evils of the earth compared with the misery of the sinner's future life. "One hour of the blessedness of future life excels all the joys of our present existence."

What is time compared with eternity? If we take the whole period since the creation, and add that which will elapse until the universal judgment, what is the whole duration of the world in comparison with eternity? A day, an hour; ay, it is as nothing. When the world will have passed away, the righteous will have lost no portion of their happiness, nor will the wicked have diminished aught from their misery. All time is but an atom in the vast eternity; what then are the few years I may yet have to pass here below? O my soul! answer me, Do the joys or the sorrows of this life deserve the name of joy or sorrow? Were we told that for

the small space of an hour we might have all our heart's desire; we might possess wealth and honours, but that at the expiration of the allotted time, the remainder of our life must be passed in misery and suffering, would such be at all accounted as happiness? Again, were we told that for one hour we should be poor, forsaken, and despised, but that afterwards we should become esteemed and prosperous: would we then look on our temporary misfortunes as real sorrows? Why should we then regard so much the sorrows, or joys, that we experience on earth? for they are so fleeting, they pass as nothing. Only that which is eternal ought to be regarded as true happiness, or true misery.

PRAYER.

[This Prayer,* embodying that in which Moses in the desert invoked pardon for Israel, is said each time the minister commences El Melech.]

Omnipotent King! Thy throne is mercy, Thy works are blessings, Thy words pardon. All that breathes, all that exists, depend on Thy bounty. Remember this day, O Lord! the prayer of Moses, when Thou didst deign to let him see Thy glory, after Israel had sinned against Thee. For thus it is written in Thy law, "And the Lord descended in the cloud and stood with him there, and proclaimed, The Lord is the immutable, eternal Being; the Omnipotent God, merciful and gracious, long-suffering, and abundant in mercy and truth, keeping mercy even unto the thousandth generation, forgiving iniquity, transgression and sin, yet sparing not the guilty."

Pardon us, O Father! and spare thy erring children.

MEDITATION AFTER THE SECOND CONFESSION.

However long a confession may be, it can but include the most striking sins; for each individual has his own particu-

* This is likewise a mere abstract, not a full version

ar faults and errors. If we even do not recognise our own peculiar sins among those enumerated in the written confession, we must, nevertheless, not fancy ourselves innocent, but listen to the voice within; we must listen to the voice of conscience, when we shall be less at ease. If we recall our acts, examine our inclinations, remember the spirit that has generally influenced us, and if we be sincere, we shall find that we are not guiltless. God loves, above all things, purity of soul and deeds truly pious. He alone knows how much there was of personal vanity or interest in actions, which were apparently so charitable and virtuous; so also He alone knows how much unknown merit lies concealed in characters, often censured and condemned by the world. Therefore does the Israelite confess to none other than his God; because it is God alone who can distinguish between the deed and its motive. "He who formed the heart and understands all its motives," alone has the right to show mercy and pardon. This right cannot belong to man, for all men are our companions in sinfulness and sorrow. Besides, God has said, "I, even I, am He that blotteth out Thy transgressions, for my own sake."

We must not be too self-satisfied, because we may have committed no positive crime or sin. Without actual transgression the soul may yet be so sullied with vice as to be rendered impure before the holy God. We may not be literally homicides; and yet if we hearken unto, believe, or spread calumny, we commit a moral homicide against our neighbour. We may not have appropriated to ourselves the property of others; but if our wealth has been increased at the expense of honour or good faith, by trickery and falsehood, or by having stinted the wages, or kept back the due price of labour, or if we have wasted the time belonging to an employer, we are guilty of moral robbery. We should not think ourselves sinless because we can say, "I injure no one; I do not meddle with other people's affairs, and I never speak ill of another." Should we live for ourselves alone? and because we do not run to do evil, can we think we are

performing our duty towards God, when we neglect all the good He commands us to perform, leaving others to labour for humanity, religion, and the state, and to instruct, clothe, and feed the poor?

We confess our pride; and yet we are ignorant, perhaps, under what form it may glide into our heart and control our actions. Some are amiable towards the rich and powerful, but despise the poor and humble, even while bestowing alms; they humiliate while aiding the needy. Others associate only with those of their kindred who can minister to their vanity and self-love; they avoid and neglect those relatives whose humble position makes them blush. Again, some only do good publicly, or give when importuned, without inquiring whether the charity be well bestowed. But it is especially towards God that we commit sins, for which we invent the most subtle excuses. Can we think that piety consists in practising the duties of this material life only, while neglecting the morality and spirit of God's laws? It is true that selfishness and obduracy often fill our hearts while performing ceremonial observances. Another shields himself under the idea that he is an honest man, and considers that, possessing this quality, he may dispense with religious observance, as though it were a merit not to be dishonest, and a merit so great as to exempt us from the necessity of observing religious duties, self-denial, and setting the good example we owe to others.

Again, some consider themselves faithful Israelites simply because they do not join another form of public worship, yet blush at the honoured name, and conceal their religion as much as possible, forgetting that it is the source from which all others have sprung, the first to proclaim a pure morality, universal charity, and the truth of the eternal God! Alas! such men worship only worldly vanity and the opinion of the multitude.

We all declare aloud this day that we believe and trust in God. But let the day of trial come, misfortunes assail us the voice of mourning be heard in our homes, where will

our resignation be, where our confidence and trust in salvation from on high? Do we not too often give way to despair and weakness, proving that faith has not taken root in our hearts?

O Heavenly Father! the longer I continue this sad examination of my heart, the more am I convinced of its weakness; conscience brings to light the most grievous infirmities, dispelling all illusions, and disturbing my repose. O Lord! since the most virtuous of the earth are not sinless, how fearful must the sum of my iniquities appear! O God! judge me not, I beseech Thee, according to my guilt; visit me with mercy, as I trust in Thy loving kindness for pardon and salvation.

THE MORNING HAPHTORAH.

ISAIAH EXPLAINS TO THE PEOPLE IN WHAT TRUE PENITENCE CONSISTS.

Isaiah lvii. 14—lviii. 14.

And he will say, Cast up, cast up; clear out the way; lift up every stumbling-block out of the way of my people. For thus hath said the High and Lofty One, who inhabiteth eternity, whose name is Holy, in the high and holy place do I dwell, yet also with the contrite, and humble of spirit, to revive the spirit of the humble, and to revive the heart of the contrite. For not to eternity will I contend, neither will I be for ever wroth; when the spirit from before me is overwhelmed, and the souls which I have made. Because of the iniquity of his covetousness was I wroth, and I smote him, hiding my face and was wroth: while he went on frowardly in the way of his own heart. I now see his ways, and I will heal him; and I will guide him, and I will bestow full comforts on him, and on his mourners; creating the fruit of the lips: peace, peace to him that is afar off, and to him that is near, saith the LORD; and I will heal him. But the wicked are like the troubled sea; for it can

never be at rest; but its waters cast up filth and mire There is no peace, saith my God, to the wicked. (Chap lviii.)—Cry with a full throat, spare not; like the cornet lift up thy voice; and declare unto my people their transgression, and to the house of Jacob their sins. Yet me do they ever seek day by day, and to know my ways do they always desire; as a nation that hath done righteousness, and hath not forsaken the ordinance of their God, do they continually ask of me the ordinances of justice—do they take delight to draw nigh unto God. "Wherefore have we fasted, and thou seest it not? have we afflicted our souls, and thou regardest it not?" Behold on the day of your fasting ye follow your business, and all your acquired gains do ye exact. Behold! for strife and contention do ye fast; and to smite with the fist of wickedness, ye fast not so at this day to cause your voice to be heard on high. Is such nen the fast which I can choose? a day that a man afflicteth his soul, to bend his head like a bulrush, and to spread sackcloth and ashes for his couch? Wilt thou call this a fast, and a day of acceptability unto the LORD? Is not this rather the fast which I will choose? to open the snares of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye should break asunder every yoke? Is it not to distribute thy bread to the hungry? and to bring the afflicted poor into thy house? when thou seest the naked, that thou clothe him, and that thou hide not thyself from thy own flesh? Then shall break forth like the morning-dawn thy light; and thy healing shall spring forth speedily; and before thee shall go thy righteousness, and the glory of the LORD shall be thy rereward. Then shalt thou call, and the LORD will answer; thou shalt cry, and he will say, Here am I! If thou remove from the midst of the oppression, the stretching forth of the finger, and speaking wickedly; if thou pour out to the hungry thy soul, and satisfy the afflicted soul: then shall thy light shine forth in the darkness, and thy obscurity shall be as the noonday. And the LORD will guide thee continually

and will satisfy in times of famine thy soul, and strengthen thy bones; and thou shalt be like a well-watered garden, and like a spring of water, the waters of which will never deceive. And they that spring from thee shall build the ancient ruins; the foundations of many generations shalt thou raise up again: and thou shalt be called, The repairer of breaches, The restorer of paths to the dwelling-place. If thou restrain thy foot for the sake of the Sabbath, not doing thy business on my holy day; and if thou call the Sabbath a delight, and the holy day of the LORD honourable; and honour it, by not doing thy usual pursuit, by not following thy business, and speaking vain words: then shalt thou find delight in the LORD; and I will cause thee to tread on the high places of the earth; and I will cause thee to enjoy the inheritance of Jacob thy father; for the mouth of the LORD hath spoken it.

"Our Redeemer, the LORD of Hosts is his name, the Holy One of Israel."

REFLECTIONS ON THE PRECEDING CHAPTER.

"Who shall ascend unto the mount of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Ps. xxiv. 3, 4.) Taught by the word of Thy prophet, O Lord! I will strive to direct my heart towards Thy sanctuary, and to comprehend the conditions on which I may obtain Thy pardon. The prophet has spoken truly: true penitence is neither in passing words nor in fruitless resolves; penitence must be shown in our acts; these alone can save us on the day of judgment.

Frail mortals as we are, we must be careful lest we judge the ways of God after our human understanding. When the Eternal chastises us for our transgressions, His chastisement is not the effect of anger; and when He pardons our sins, His mercy is not the result of any change wrought in Him by our tears; when we apply to the Great Creator the

terms expressive of our own passions, it is only as aids for our weak intellect, since no human understanding can comprehend His decrees.

We must remember that God is just in all His ways; He is just above all, and in all. He inflicts punishment for transgressions, that he who commits evil may suffer from the evil he has wrought; and He pardons the penitent sinner, because repentance promotes a better course of life.

Let us not think that fasting and prayer alone will procure us salvation; nor let us hope for pardon, if repentance produce not good results and deeds pleasing in the sight of the Lord.

I beseech Thee, O Lord! fill my soul with the desire to act conformably to Thy will.

That man alone is pleasing to God, who puts his whole trust and hope in Him, who regards happiness as a gift of divine grace, and evil as an expiation for sins committed, or a trial of virtue, and who bows with resignation beneath the outstretched arm of God, and blesses the chastening hand.

That man is pleasing to God who gives Him his faith and love, proving his devotion by braving the persecution of men and the raillery of the wicked.

That man is deserving of pardon who, turning from his errors, obeys anew the commands of God, and enters His house only to be occupied with sacred thoughts, and to pray with fervour, regardless of all around.

That man will be pardoned who conscientiously performs all the duties accessible to him, is peacefully disposed, merciful in judging others, faithful in friendship, honourable in his actions, and hates falsehood and deceit.

That man may be said to act according to the will of the Eternal, who believes that goodness does not consist only in abstaining from evil, but proves his faith by active piety. For we should not only help the needy, but also compassionate their sorrows and sustain their failing courage; we must also freely pardon and forget injuries received, remove from our minds every feeling of vanity and pride, every

unholy or impure thought, and, when temptation besets us, endeavour to arrest its influence and turn our hearts to heaven. We should likewise not forget that the truly penitent strive to atone for the evil done to others, and endeavour to obtain the pardon of those whom they have offended. It is such a repentance only that will be accepted.

O God! may my repentance indeed merit Thy pardon. Guide me, I beseech Thee! that I may sin no more. For I fear to fall again, owing to my human frailty. Give me, therefore, strength, O Lord! that I may be enabled to conquer my wicked desires and control the evil of my heart. Be Thou my help, O Lord! and shield me in Thy goodness. Amen.

PRAYER IN MEMORY OF THE DEAD.

Sovereign and Creator! I humbly beseech Thee in favour of those who sleep in the dust, and are now expiating their sins which the trials and sorrows of human life have failed to cancel. O God! Source of all consolation, Saviour of all souls, have pity and compassion on those who suffer from the consuming desire to be united with Thee. Although I recognise and reverence the justice of Thy judgments, yet I beseech Thee to hearken to our supplications in behalf of those suffering spirits. Remember that Thou art their Father, and that all men are Thy beloved children, but remember not the faults which the frailty of our nature has caused them to commit during their sojourn on earth. Withdraw their souls from sorrow and suffering, and grant them, instead thereof, eternal peace and repose. Vouchsafe to them the blessing for which they yearn; unveil Thy glorious majesty before them, and receive them in Thy holy presence to all eternity.

O Lord! Thou in whose hands are the souls of the living and the dead, I entreat Thee especially for those of my beloved ones who have gone before me into Thy presence. [*name A. B.*] I beseech Thee, O God! be merciful towards these beloved spirits, judge them not with rigour, but receive them in mercy because of Thy goodness.

Remember, O Father! that the soul is drawn aside to follow the inclination of the body in which it dwells, and that according to Thy Holy Writ "there is no man so righteous as to do good alone, and never to commit sin." Grant then that the sufferings incident to earthly existence, the struggle of sickness and the agony of death, may atone for their errors and their sins. Receive their souls with love and mercy, and may they repose in paradise with those of the holy patriarchs, the founders of the house of Israel.

May they eternally enjoy the contemplation of Thy divine majesty. Amen.

DURING THE PRAYER FOR THE MARTYRS.

Grant me, O Lord! Thy grace, so that I may possess the same strength of faith that animated the martyrs of old, and made them despise all fleeting joys, for the sake of those of eternity. Neither reverse of fortune, sorrows, calumny nor persecution could disturb their peace. They were prepared for suffering, for it led them on the way to eternity; every persecution seemed to them ordained by Heaven, as a fresh trial of faith, which they knew would win for them everlasting glory. Faith taught them, that only those who do evil are really to be pitied, and not those who suffer; therefore did they pity, and often pray for, the cruel men who caused their sufferings. Injustice, the greatest barbarities, could never ruffle their equanimity or shake their resolution; for they lifted up their eyes to Thee, and looked on their persecutors only as the instruments of Thy will. Happy are the faithful who unfalteringly passed through life's thorny road; their sorrows are now ended, but their joys are eternal.

Spare us, O God! for the sake of our fathers. Sovereign King! remember the sacrifices they made for the glory of Thy name. Thou who showest mercy to thousands of generations in memory of those who have faithfully observed

Thy law, remember the deeds of our ancestors who yielded up their life for the sake of their unfaltering adherence to Thy commandments. Grant us pardon for our sins, in memory of their piety and suffering. Amen!

PRAYER BEFORE MUSSAPH.

Sovereign of the universe! if all Thy creatures ought to thank Thee in gratitude for Thy numerous blessings, how truly should every Israelite be filled with joy and gratitude for Thy goodness and inexhaustible mercy, which purify and cleanse him from all sin, if he repent sincerely, so that he can appear again before Thee, pure and innocent as on the day of his birth.

If the approach of death be an efficient means of leading us to repentance, let us now too, remember that the Judge who examines us this day is the same, who will again judge us when the grave will have claimed our earthly part. We should therefore to-day forget the body, and, while abstaining from nourishment, strive to detach ourselves from all worldly thought, and give up our minds humbly to contemplation, and prayer to the Eternal Judge. We are all equal in God's presence, we are all His children.

Merciful Father! deign to receive our repentance, and the penance which, in all humility, we impose on ourselves. Forgive us the evil we have committed, and preserve us from lapsing hereafter into sin. Blot out the remembrance of our iniquity. Spare, O God of mercy! spare our tender and innocent children from suffering from the effects of our transgressions, and sharing in the punishment merited by their parents. Grant us the happiness of rearing them in the observance of Thy law, and obedience to Thy holy will. Preserve them innocent, so that they may be saved the misery of self-accusation, and make them worthy of the blessing vouchsafed to Israel, to manifest the Unity of Thy name, and to spread truth and enlightenment among the nations of the earth, and true civilisation by means of Thy

immutable law. Let us rejoice in this sacred and glorious mission, and endeavour to fit ourselves for the duties it demands by a life of purity and righteousness. Aid us, O Lord! in our endeavours, enlighten our minds, strengthen our hearts, and sustain us in our resolves to practise the good. Make us worthy of the privilege of being truly Thy people, a kingdom of priests and a holy nation. May the united prayers of the whole house of Israel, wherever scattered, ascend before the throne of Thy mercy, and do Thou receive their petitions; grant them remission of sin, and hearken unto their supplications. Turn Thou, O Lord! the hearts of the people among whom they dwell, to kindness and mercy towards them, so that there may be an end to the bitter persecutions under which they have suffered for so many centuries, for the sake of the Unity of Thy name.

O cause that the day may speedily approach when nation shall not make war against nation, when religious prejudice shall have no sway, when man shall look upon man, of whatever creed or clime, as his brother, who is like himself created in the image of God; when all shall with one accord acknowledge Thy government on earth, and proclaim Thee, Eternal! to be One, and Thy name One. Amen.

PRAYER, WHEN THE MINISTER RECOMMENCES MUSSAPH.

Behold, O Lord! Thy guilty servant, who comes trembling before Thee, scarcely daring to implore Thy mercy. My God! I acknowledge the enormity of my sin in having been disobedient towards Thee. I acknowledge my many errors, and I implore Thee, O Lord! not to forsake me, and not to leave me to perish. The insensibility and obduracy of my heart increase my fear; I know my sins, and yet my heart is not touched; it is cold and unfeeling when it should be bowed down with regret and anguish. Alas! how is it that, conscious of the enormity of my errors, I do not uproot the evil from my heart? Perhaps I am more guilty even than I think; and, while repentance alone can bring me hope, this very repentance is wanting.

Help me then, O God! I beseech Thee, let me not be carried away by the flood of sin. Give me strength to recognise and conquer my faults. Thou hast promised, through Thy prophet, to come to the aid of hardened hearts: "The Lord Thy God will circumcise thy heart, and the hearts of thy children, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live." (Deut. xxx. 6.) Oh! fulfil this promise in my favour. O Thou! the uncreated and only true Light, remove the cloud of darkness which now envelopes me. O Lord! open the eyes of the blind who strives to awaken from his blindness. Cause me to know my sins, and above all those which habit, the false notions of the world, and my own passions hide from me; make me feel their enormity, fill my heart with sorrow for having offended Thee, and create within me the desire only to live to atone for the past, and faithfully to fulfil, in future, Thy righteous behests. Strengthen me, O God! against false shame; give me the firmness to acknowledge my errors without disguise, concealment, or excuses. Make me ready to perform all that my convictions may demand, either in atonement for the past or in pious resolutions for the future. I need Thy aid, O my God! and "Return, O Lord! deliver my soul! Oh save me for the sake of Thy mercies." (Ps. vi. 4.)

PRAYER.

To what a fearful state am I reduced through my sins! I have lost the innocence and purity of my soul, perhaps even the rights of a child of God; for I have become the miserable slave of passion, and merit the anger and abhorrence of my Maker. I have no hope but in Thy mercy; O Lord! enter not into judgment with me.

But, notwithstanding my guilt, I am not fully alive to my position. Perhaps even now I am condemned, yet I do nothing to avert the evil, and grope in mental blindness. O Lord! grant me Thy mercy, let my frailty plead for me

Save me, O God! save me! fulfil the words of Thy prophet in my favour: "When he will cry to me, I will answer him.' Amen.

PRAYER DURING THE "ATTAH HOO."

O King of heaven and earth! look down from Thy abode, and vouchsafe to us Thy blessing. Hearken, O Lord! to our entreaties and our prayer, offered from sincere hearts. I call on Thee in the hour of my anguish. O listen to me, as Thou didst formerly to Abraham, Thy pious servant. Give me and mine, give to all mankind our daily bread, tranquillity of mind, peace, and security. Rejoice us with Thy love, grant that we may find grace in Thy eyes, and in the eyes of all mankind. May our brief existence be passed in usefulness for ourselves and our kind. Grant me wisdom, a feeling heart, and an understanding mind, so that I may comprehend and observe Thy precepts. Preserve my thoughts from evil, my heart from corruption and my soul from stumblin Grant me (*my father, mother, husband, or wife and children*) a long life, embellished with good deeds, blessed with Thy love, happy in Thy favour, and adorned by faith in Thee. Amen.

PROMISE OF AMENDMENT.

O God! pardon all our sins, all our transgressions and our rebellion. Pardon all our thoughts, acts, or omissions that have been displeasing to Thy divine majesty. Grant us true contrition; grant us Thy grace so that we may entertain no feeling of vengeance or bitterness towards those who may have injured us even with evil intent. Give us the firm magnanimous will, not to rejoice at their sorrows, nor to mourn over their joys, nor to speak, or encourage others to speak, evil of them; but give us strength to pardon all who have offended us, as we hope that Thou wilt pardon all our offences against Thee. Give us that control over the spirit which

will enable us to act with gentleness and charity, even towards those whose conduct is injurious or displeasing to us, and freely to forgive and serve our enemies, so that we may pray for them, and do all in our power to become reconciled with them.

PROFESSION OF FAITH DURING THE CHAUNTING OF HAOCHEZ BEYAD MIDATH MISHPAT.

[In this prayer are recorded the attributes of God, His goodness, omnipotence, justice, and mercy, inasmuch as He knows the secrets of all mankind, rewards the just, and punishes the wicked; is the Eternal Creator of all things, the Arbiter of kings, and the Sovereign Judge of men, who are all equal in His sight.]

I believe in all the truths taught by our sages in Thy name, and declared in the prayer now repeated. I believe that to be ranked among the righteous we must love God above all, and if we would love Him we must faithfully observe His commandments, and obey His law,—to do which we must avoid the evil example of the world, its vanity ano corruption; we must pursue the straight road of righteous ness, patiently bear the yoke of the law, and be thoroughly impressed with the words of Scripture,—"The fear of the Lord is a fountain of life, to escape from the snares of death." (Prov. xiv. 27.)

Pardon me, O Lord! for having led a life so little in accordance with Thy holy will! I will strive in future to obey Thy law, in which alone are to be found the precepts which, when obeyed, will give us eternal life. May these be engraven on my heart, and do Thou, O Lord! grant me strength to practise and teach the doctrines of Thy law, until it shall please Thee to call me hence into Thy presence. Amen.

REFLECTIONS.

How solemn must have been the scene presented by a whole nation turning with awe and reverence towards the

sanctuary of the living God, joining in thought and feeling in the prayer of the high-priest, as he implored pardon for the sins of Israel!

Suddenly, as the name of the Most High was pronounced by the high-priest, every knee was bent, every head bowed, and every heart moved at the name of the Eternal—simply at His name! for the Temple had naught of the pomp of idol-worship; its chief glory consisted in the ineffable Name, and in His immutable law.

Our spirit is filled with sorrow, as the mind recalls so sublime and touching a solemnity, now only belonging to the past. For alas, O God! what ingratitude, what unworthy acts, are now offered in Thy sanctuary, in our forgetfulness of Thy law, and neglect of Thy behests. How often does our levity add sin to sin even while outwardly we worship Thee, and seek Thy mercy and pardon; and yet the thrice holy Name has just been proclaimed as of old; the books of the Law are even now before our eyes. But have our conduct and our worship the same spirit? Alas! no; many show irreverence, and they who are assembled in Thy house often profane here Thy blessed name.

O God! as I desire sincerely to amend my course of life, I unite with the faithful among Thy worshippers, to make atonement for my sins. Aid me in my resolve, and cause my heart to be filled with such gratitude, love, and reverence towards Thee, that naught can efface or destroy them. Amen.

ON THE LOVE OF GOD.

My God! vouchsafe to me Thy favour, so that I may devote to Thee my whole heart and worship Thee in truth; fill my soul with Thy unspeakable grace, and direct all my faculties to the knowledge and performance of Thy will. Cause my sole desire to be to please Thee, and my greatest dread, to incur Thy displeasure; so that I may be ever ready to suffer and relinquish all, rather than do aught

against Thy commands. Grant me a heart full of love, humility, and veneration; so that I may love Thee through all time, obeying Thy divine commandments implicitly; following Thy councils; receiving Thy blessings with a grateful heart, and submitting to Thy chastisements, even, with resignation. Grant that I may love Thee in all things, and employ all my life for Thy glory. Uproot from within me all selfishness, and love of worldly vanities, so that my soul, my heart, and my whole being may be filled with love for Thee alone. For only Thou, O God! art worthy of the illimitable love of all Thy creatures.

MEDITATION DURING THE READING OF THE LAW IN THE AFTERNOON SERVICE OF KIPPUR.

What is death? It is an entire separation from all the things of this world. Arrived at this fatal moment, there will be for us neither pleasure, nor cares, nor wealth, nor greatness, nor relatives, nor friends. Were we possessed of all the riches of the world, they would pass away from us; the shroud and coffin will be all that we shall take with us hence. The last day of this life must come for all; happy is he who can at all times contemplate this period with tranquillity!

How different is the death of the sinner from that of the righteous. It is true that the righteous must suffer, death ever brings its sting; but the good man is used to suffering; abstinence and penitence have prepared him for it. The righteous endures with resignation, his suffering is an expiation for the sins of his life, and at least it is softened by the bright hope beyond the tomb. He leaves this existence, knowing it to be perishable, full of misery, temptation, and danger.

But the sinner—unaccustomed to suffer, or to seek refuge in God, loving but himself, his wealth and pleasures—will suffer hopelessly, and without mitigation. To what a sad condition is the soul reduced, to which religion can bring

no relief. How terrible to the dying man is the knowledge that he is about to appear before the judgment-seat of his Maker, unprepared for eternity. Yet, God of mercy! Thou hast warned the sinner; for in the sacred Scriptures is it said, "Seek ye the Lord while He may be found; call ye upon Him whilst He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Isa. lv. 6, 7.)

But the thought of the future is still more terrible to the sinner, who at once fears to believe, and dreads not to believe, in eternity. If he believe, his soul is filled with terror and anguish at the dread future; and if he do not believe, his mind is crushed under the thought of annihilation.

Doubting during life, he forsook the light of truth, and rejected all faith, even while combating its dogmas. Yet in the hour of death, faith will awaken, and demand the right to be heard, casting an overwhelming light on the futurity of the startled sinner.

Perhaps, however, he may return to God, and avail himself of the unfailing mercy extended to the sinner even to the last. Yet what can he do in his restless, anxious state? His conscience is so disturbed that he knows not how to act; and overwhelmed with grief, his strength exhausted, he is hastening to that eternity of which he still doubts. Yet these doubts fail to console him, since they but teach annihilation.

How bitter is the thought of death to him who has only lived for this world, and has sacrificed all to his earthly desires! But how sweet is it to him who has lived in the fear of God, and in the hope of eternity! he dies, quitting all here without regret, since he loses nothing; for he has never looked on his worldly possessions as real wealth, and has been ever willing to resign all for the love of God.

It is a painful trial to quit parents, friends, and family; but for this he has been long prepared; he knows that it is

but for a time, and that they are in the hands of God, who will restore them to Him in the future. He looks forward to eternity; his life has not been wholly for this earth, and he sees in God a merciful Father, and not a stern Judge He says with Job (xix. 25), "I know that my Redeemer liveth." He hopes to be united with his God on leaving this place of exile. Thus death is to him not the end of all, but the beginning of an immortal life, his heavenly refuge, his happy home after so many storms. How will the man who can calmly await such a death, rejoice at having renounced the temptations of the world, sacrificed his pleasures, subdued his passions, and laboured in righteousness! what joys must he feel in this glorious assurance, "The death of the righteous is precious in the sight of the Lord." (Ps. cxv. 15.)

Go then, ye righteous! go dwell with the blessed, and take possession of that heavenly inheritance reserved for you! Our God, the God of Israel, the merciful God, will prepare the way, support you in the agonies of the last struggle, and receive your departing spirit.

I also, O Heavenly Father! have been created for this happiness, but alas! my life, destitute of good works, is but an unworthy preparation for death!

Yet I will hope, O God! in Thy mercy; aid me so to employ the rest of my days as to become worthy of a happy death; forsake me not, but assist me in the fearful struggle, and suffer me not to die the death of the sinner. And when my last hour shall have come, receive my soul in mercy. Amen.

PRAYER IN VIRTUE OF THE FAITH OF ABRAHAM.

O Lord! Abraham, strong in faith, worshipped Thee, when all nations of the world knew Thee not; he walked in integrity before Thee; proclaiming Thy name to all, and leading men from the path of error, he deserved to become the father of Thy people. Ever ready to perform Thy will, to call on Thee, and to exercise benevolence in Thy name, he

taught the stranger to Thy faith that Thou alone art God in whom he trusted, and whom he adored. O remember this patriarch, pardon our sins in consideration of his piety, and visit us not according to our sins; but for his sake pardon us. We hope but in Thee.

O God! I feel that Thou regardest me with compassion. Alas! how could I offend Thee who art so great, so holy, so fearful and omnipotent! how could I violate Thy just laws, O Creator and Sovereign! forget so loving and so tender a Father, repay Thy many benefits with such ingratitude! Can I find excuses for such unworthy acts, such shameful conduct? No! I can but bend my head, and, in shame and trembling, acknowledge the ingratitude of my heart.

O may the prayer by which Moses obtained the pardon of Thy people, and which we now repeat, cause Thee to temper justice with mercy.

O God! Thou seest my soul, how I abhor my sins and transgressions, more for the sake of Thy displeasure than for the pain I merit for their commission. My regret is sincere, O Lord! would that it were still greater, and that this ungrateful heart were subdued by the bitterness of repentance. Strengthen, I beseech Thee, O Lord! the resolve I now make before Thee, to do all, suffer all, and sacrifice all, rather than fail again in the path of duty. I will avoid temptation, and take every means to control my evil desires and sinful inclinations. Grant me Thy aid for the sake of the covenant Thou madest with our fathers. Amen.

AFTER THE CONFESSION IN MINCHAH.

I present myself once more before Thee, O Lord! to confess my sins. Grant that, in declaring my offences, I may be filled with grief and shame at having displeased Thee! and let me be animated, I beseech Thee, with the desire to perform Thy will. Grant that my repentance may daily

strengthen, so that I may devote the remainder of my life to the performance of good deeds, and that I may be resigned to Thy decrees, whether they dispense joy or sorrow. I know that I have deserved poverty, sickness and chastisement; I am full of sin; but Thou art the God of pardon, the Source of all mercy, delighting in true penitence, extending aid to all those who draw near to Thee. I call on Thee with a contrite spirit; help me, O God! my deliverer, strength, and salvation. Amen.

THOUGHTS ON THE JUDGMENT-DAY.

Surely the righteous who have preserved their faith in the Eternal, who have sacrificed their worldly interest to His will, will greatly rejoice in the presence of the Lord when they appear before Him on the day of judgment.

But what will become of me, who have performed no good deeds, who have made no sacrifices, who have forgotten or neglected the duties of religion, who have lived in indifference, in sensuality and sin? How great will be my confusion and shame when the divine light will expose my sinfulness and crime, which I had so skilfully concealed? The Eternal Judge, who weighs souls according to their worth, and not according to the opinions of men,—who knows and punishes the stubbornness of the haughty to whom the world renders adulation,—who notes the innocence and purity of those who have lived despised and calumniated among men,—now searcheth my heart. The One who judges me to-day will also judge me after death. Then, as at this present moment, I shall be judged as to my fidelity to the divine law, in acts, in words, and even in thoughts, regarding the evil I have committed or neglected to prevent, and regarding the good I might have done, or which I have prevented being done by others.

Can the Lord, who will demand an account of every wicked or calumnious word, forget my transgressions? Can He, who will demand an account of every insulting word

addressed to the poor, forget my acts of unkindness, of revenge, or the calumny which I have uttered?

Alas! how few would be accounted just, if the Lord were to execute rigorous justice!

My consolation is in the thought that my Judge is the God of Israel, the Father of mercy, the Master whom it is easy to serve, the most indulgent and merciful Judge. If our sins are written in the book of memorial, so also is the least meritorious deed, the simplest good act, yea, even our pious intentions are all written down in loving kindness. He who has promised to bless all the posterity of Abraham for a simple act of faith of the patriarch, who remembers the least deed of mercy, the slightest help given to the unfortunate, will surely bestow His favour on those who devote their lives to the service of humanity, or who suffer humiliation and martyrdom for the sake of His holy name; He who has regard to every pious intention, even if it be without result, will surely recompense those who have devoted their existence to the glory of His name, and the triumph of true religion!

Let us do all in our power, and pray that God may hearken to us; if ever our inattention in prayer is involuntary, if our deeds are imperfect, if our resignation falls short in consequence of our frailty, if our struggles to overcome error are not always successful, our Judge, who is benevolent and wise, will have regard to our endeavours, as He knows the secrets of our heart.

Almighty Judge! Thou seekest the sinner that he may obtain salvation, wherefore I will throw myself on Thy mercy. O Lord! save me, deliver my soul, and forsake me not.

I mean to devote the remainder of my days to Thy service. Man's opinions shall not stay me, and I trust to come out triumphantly from this day's judgment, and from that awaiting me beyond the grave.

AFTER THE CONFESSION IN THE NE'ILA SERVICE.

RESOLUTION TO PERSEVERE IN DOING GOOD.

I seek Thee, O Lord! and avail myself of this solemn day in order to search the depths of my soul, and to examine my life and deeds, and hope for the remission of my sins. I implore Thy aid to fulfil my resolves, to expiate my wrong-doing by penitence, and to consecrate the remainder of my days to Thy service. Teach me so to control my passions that I may never be led astray by evil example, the temptations of selfish gain, pleasure, or those attending on our position in society.

Let me experience the joy of a good conscience, abhorring every guilty pleasure, unlawful possession, or ill-gotten wealth; let the love of Thy holy law be engraven on my heart, O Lord! as I live but through Thy goodness. O! that I may become the humble instrument of Thy benevolence towards my brethren, my fellow-men, Thy children, and that I may find comfort in consoling others, in soothing the afflicted and encouraging the weak.

Strengthen me, O God! in my earnest desire to do good; lead Thou my steps, be Thou my protector and guide, lest I should again stumble, or wander from the path of rectitude. Grant that I may never forget that I have been sinful, and what I merit, nor the promise I now make on this Day of Atonement. Amen.

PRAYER FOR RELATIVES AND FRIENDS.

"As a father hath mercy on his children, so hath the Lord mercy on them that fear Him; for He knoweth our frame, He remembereth that we are but dust." (Ps. ciii. 13, 14.)

O Lord God! deign to hearken once more to my prayer. Not for my sake alone do I dread the consequences of sin, but also for those dearest to my heart. Pardon, O Lord! and extend Thy mercy and love towards my parents, husband,

wife, children, and friends; grant them Thy blessing; give them health of body and peace of mind; preserve them from severe trials and sorrows, and cause them to put their faith and trust in Thee.

Grant Thy protection to all those dear to me; watch over them, and preserve them unto me yet a long while, and when, at the time appointed by Thee, death shall separate us on this earth, may it be Thy will that we may be united again in Thy eternal abode. Amen.

FINAL PRAYER.

The day which has removed the load of sin from my heart is declining; the most sacred day of the year is about to end. I have laid my soul bare before God. I have avowed my errors and sinfulness to my Father, I have sought His pardon with sincere repentance, and the peace which now fills my heart leads me to hope, that I am indeed pardoned, and reconciled to my Father in heaven.

Be grateful, O my soul! for His mercies towards thee, for the Eternal is indeed a God of mercy and love.

O Lord! may this solemn day leave a lasting and salutary impression on my mind; may I lead in future a holy and irreproachable life, according to Thy will. Deign to help me in my endeavours to avoid the recurrence of past sins. Assist me to conquer my evil desires, and let Thy law be my guide, so that I may be worthy of Thy favour. Remove sin far from me, and strip death of its terrors, so that with my last breath I may declare the unity of Thy holy name, in which faith I live, and, uttering which, I hope to die.

EVENING SERVICE

FOR THE

TWO FIRST DAYS OF THE FEAST OF TABERNACLES.

I.

How precious is Thy mercy, O God! Thou coverest Thy children with the shadow of Thy wings, Thou sustainest them with Thy blessings, Thou art the Source of all life, in Thy light do we behold true light. If we feel each day the effect of these consolatory words, they affect us still more on this sacred day, which not only recalls the protection with which Thou didst surround our ancestors, but likewise all the blessings bestowed on us by Thy bountiful hand. Thou hast shielded us during the dark tempests of persecution, as Thou didst shelter our forefathers in the desert; and as Thou didst satisfy their desires, and sanctify them with Thy eternal law, so dost Thou bestow the treasures of Thy love and benevolence on us this day. Oh may these proofs of Thy inexhaustible goodness and providence strengthen the faith and trust within us, so that our courage may not fail on the day of trial. May this sacred festival, which Thou hast instituted for our happiness, confirm our hope in Thee.

Be Thou praised, O Lord! who sanctifiest Israel and the festivals. Amen.

II.

"I am a stranger on the earth, hide not Thy commandments from me." (Ps. cxix. 19.) Omnipotent God! before revealing Thy law to our Fathers, Thou didst cause them to sojourn in a strange land, and bear the humiliating yoke of slavery. Through adversity only could Israel become a free and powerful people; purified by tribulation, they were made worthy of their glorious mission. Israel ought

to belong to Thee alone, it should exist but to proclaim Thy name among the nations, and renounce the world and its pleasures; and the symbolic law, commanding us to dwell in tents at this period, should remind us of Thy providence.

Our fathers dwelt in tents in the desert, while their wilful disobedience deprived them for a long time of the privilege of occupying the land promised to the patriarchs. The sacred Scriptures record this, to give us warning that we lose the delights of heaven, our real home, when we resist the will of God, when we cling too much to this earth, on which we are but sojourners, and from which the Omnipotent will remove us one day, to bring us to our heavenly home.

Therefore it is that the Israelite must dwell in a temporary tabernacle, in order to remember his earthly pilgrimage, and reflect on the eternal habitation which awaits him in heaven; so that, strong in trust, he may rejoice with his family during this festival, whilst thinking of the blissful land of eternity.

AFTER SHEMONAY ESSRAY.

In all Thy laws, O God! I recognise Thy wisdom and bounty. As a father regardeth his children, so dost Thou regard us; Thou art revealed to our intellect, as Father, Creator, Benefactor, Ruler, Judge, and Teacher, so that we may seek Thee in all circumstances, and our souls be raised towards Thee.

Happy is the man who clings to Thee! He walks fearlessly on life's rugged way, while the unrighteous man, tossed by the tempest of passion and unsatisfied desires, advances without a guide, and perishes wandering in the dark ways of sin.

Happy is he who comprehends the sublime sense of Thy sacred precepts, and who in love observes Thy commandments, and finds happiness in the performance of his duty.

Heavenly Father! in Thee alone we put our trust. Thou

art our support and protection. Grant us food for mind and body, as Thou didst sustain our fathers in the desert. Manna fell from heaven, and they had but to gather it. Grant, O Lord! that through Thy grace we may, on this our pilgrimage, gather nourishment for our souls, until the day when we shall be called unto Thee. Amen.

MORNING SERVICE FOR THE FEAST OF TABERNACLES.

My God! Thou hast blessed Thy people, and elevated them above all the families of the earth, by bestowing on them light and truth, so that they may become a blessing to the generations of the world, as Thou didst promise to our father Abraham, in reward for whose piety and virtue Thou hast vouchsafed to his posterity Thy light and love.

The descendants of the patriarchs are the children of Thy choice, because their fathers were the first to proclaim the Unity of Thy name. When all the inhabitants of the world raised altars to idols, our fathers called on Thy name, O Eternal! and transmitted to their children the knowledge and worship of Thee, the true God. While idolatrous nations have passed successively from the earth, lost in the abyss of time, the Israelites still exist to accomplish the sacred mission begun by their ancestors, to spread enlightenment and truth through the great idea of Thy unity. Therefore do we render thanks unto Thee, O Lord! and raise our hearts, full of joy and love, towards Thy throne. Hearken, O God! to the prayers of Thy people, grant us peace and tranquillity on these sacred festivals which we joyfully celebrate.

Be Thou praised! O Eternal our God, who sanctifiest Israel and the festivals. Amen.

MEDITATION BEFORE THE BLESSING OF THE CITRON AND PALM.

Israel is a living example, a beacon light to all nations. All the children of man are to be enlightened through its

teaching, and truth and salvation are to be diffused to all mankind through the law it first received. Its path is marked by important events, both joyous and sorrowful. Even the vicissitudes of life announce and sanction the Israelite's mission on earth, for God willed that his entire existence should be devoted to the proclamation of His unity.

Not one of the ceremonies of our worship, therefore, should be without effect on the heart and mind. We have been commanded to take on this day the fruit of the goodly tree, a palm-branch, sprigs of myrtle and of willow, and to rejoice before God. A pleasing symbol and a touching lesson belong to this command of the Lord.

In raising the "Palm" on high, we acknowledge that all things belong to God, that it is by His blessing the earth is made fruitful; we thus render Him homage for the gracious gifts His goodness has vouchsafed to us.

The different sorts of plants thus united are a type of the equality of all men before God. The lofty palm, the fragrant myrtle and sweet citron are not more in His eyes, than is the humble willow growing on the banks of the little brook; the same sun warms them, and the dew of heaven falls equally on all.

Thus does our Heavenly Father embrace all creation in His love. Before Him all distinctions of rank are naught; His goodness extends over all. In His unfathomable wisdom He accords to every being his fitting place, and links one to the other for mutual support.

Yes, Israel, like the sacred emblems in our hands, will be united indissolubly, the rich with the poor, the powerful with the weak, the great with the small, while the tie of fraternity and love will one day embrace all mankind. Thus has every thing in Thy law, O God of Israel! a meaning, a signification, and a sacred aim; and Thy precepts are the symbols of more elevated thoughts. All Thy laws are the teachings of love and charity. How pleasant is it, O God! to fulfil Thy behests!

Joyfully do I this day perform what Thou hast com-

manded by the mouth of Thy faithful servant, Moses. May my obedience render me worthy of Thy blessing, which I crave for my family, for Israel, and for all mankind. Amen.

ON PERSEVERANCE IN GOOD RESOLVES.

MEDITATION AFTER THE READING OF THE LAW.

"Blessed is every one that feareth the Lord, that walketh in His ways." (Ps. cxxviii. 1.) How great is the mistake of those Israelites who suppose they are reconciled with God, and have secured their salvation, merely by a sincere and ardent repentance during the appointed days of penitence. Although they may have been received in the grace of God, they have not done any thing for themselves, nor have they honoured Him, if they do not persevere in their good resolves and practise deeds of piety. What would they think of one of their servants, were he to promise to correct his faults and be no more negligent, and yet relapse daily into the same errors? Still, such is the position of those who, full of devotion on the Day of Atonement, yet relapse, immediately after, into error and sin.

To such weak minds it is said, "You were in a state of sin, removed far from God, meriting His anger and chastisement; yet the Eternal checked you in your course, recalled you, and received you with mercy and tenderness. What gratitude, what love, ought you not to feel towards Him for so much grace and mercy! With what fidelity and constancy should you devote yourselves to His service!"

If after so many mercies and benefits, you were still to forsake, to offend Him, and revolt from His service, would you not consider yourselves unworthy to live? Yet this is what you do on leaving the house of God, after all the promises of amendment made on the Day of Atonement. What hope have you for the future? In failing to perform your promises, you lose all the merit of your past repentance and your prayers, and thus become unworthy of the mercy of

God Ought we not, then, to strive our utmost to persevere in the path of righteousness?

My God and Protector! Thou hast extended Thy inexhaustible mercy towards me; my most ardent desire now is to remain faithful to Thy behests. Enlighten me, sustain me in my determination, and help me to carry out my good designs.

Grant me the strength of mind and the wisdom promised by Thy prophet, for only at Thy hands can I receive this blessing. I will remain true to my faith, I will serve Thee, the only God, who art ever great, ever good, ever holy and perfect, to whom alone my heart and worship are due.

Our holy law is the only unerring guide to light, and always leads us safely; for truth never changes. With the warning of death ever around, ought we not to keep a constant watch over ourselves? I know I have all to fear from my proneness to sin; therefore will I exercise all possible vigilance over my actions, my thoughts, my inclinations, my heart and passions, that I may not stumble.

I feel, also, that I must avoid self-deceptions and temptations. I must raise myself above the judgment of men, and disregard the discourse of the impious, and the opinions of the worldly. I will scorn the pernicious dread of the taunts of the wicked, which has led so many astray. I will resist the flippant raillery and ironical talk of the designing which so often destroy the salutary plans formed by the timid pious, and leave unheeded the advice of the scorner. From Thee, O my God! from Thy holy Scriptures, in Thy house, through prayer and meditation, will I gain the strength needed to enable me to rise superior in this struggle against human frailty and sin.

Depart not, O my soul! from these sources of life and salvation. Take refuge in the love of the Eternal, strengthen thyself in faith, and persevere in the path of righteousness and eternal life.

In Thee, O my God! do I put my trust; give me a firm

will and holy zeal, so that I may sin no more, lest I be rejected by Thy justice. Amen.

PRAYER WHEN THE MINISTER REPEATS THE MUSSAPH.

My God, and God of my fathers! this day awakens within me the memory of the blessings Thou hast vouchsafed to Thy people from the earliest times. Freed through Thy omnipotence, instructed by Thy truth, fed by Thy bounty, our ancestors lived for forty years in a barren wilderness; while their food fell from heaven, and water gushed for their use from the rock.

Thou didst protect them, O Lord! amid the dangers of their pilgrimage; it was Thy loving-kindness which led them towards the fertile land promised to their ancestors. And Thy mercies, O God! which have never failed to us, their children, are daily renewed; every day brings its blessings, every moment of our life is a gift of Thy love. By Thy bounty, dew and rain fall to fertilize the earth, dispensing abundance and joy.

Thine alone be the glory and praise, O God! On this feast of Succoth, we appear in Thy house with the palm-branch and citron, to render thanks unto Thee for the productions of the earth, and to offer unto Thee the first fruits of Thy gifts. We rejoice in Thy beneficence, O our Father! and according to Thy divine precepts we share our portions with the needy who have not been fortunate enough to sow or reap. Thus do these sacred days sanctify us and strengthen our faith in Thy eternal providence, and our love towards our fellow-men.

O Lord! who delightest in our happiness, and enjoinest peace and good-will, cause that this day may be devoted to Thy service, and the performance of Thy behests. May my joy be untainted by any unholy gratification, and be pure and innocent! Sanctify me, O Lord! sanctify all Israel, so that we may set our hope and glory on the fulfilment of Thy law, and our happiness in the worship of Thy holy name. Amen.

MEDITATION WHILST THE LULAB IS CARRIED IN PROCESSION.

Most holy God! through Thy bounty have we witnessed the beauties and wonders accompanying the return of spring —a type of the resurrection. The seed entrusted to the earth has produced a hundredfold, fructified by the genial heat of summer, and ripened by the fervent light of autumn, to prepare the way for the general sleep of nature, from which it will again awaken, and spring forth into new life. So that every season, every day, affords proof of Thy mercy and greatness. Thus do we receive lessons from the book of Nature; for the rising and setting of the sun, and the changes of seasons, offer a true picture of human life.

Man, like unto the feeble plant in spring-time, is weak and tender; he grows and becomes strong, if passions come not to corrupt and stifle him with their fatal embrace. Good works and noble results are the sweet fruit produced in the autumn of his days; at length he sleeps in life's winter, to awaken at Thy voice, O Supreme and eternal Judge!

Do not the frailty of our nature, and the death awaiting us, fill our hearts with fear and dread, and poison all the joys of existence? Yes, the thought of death must be fearful, indeed, to those who attach all ideas of happiness to their earthly existence, unmindful of its nothingness. But why should the thought of death have any dread for us? Is it not the end of our trials and sorrows here below? Will it not gather us to our fathers, and unite us with all those whom we have loved on this earth, and with our great Creator and common Father?

This earth is but like a booth in the desert; my body is but the fragile tenement of an immortal soul, which will joyously return to its eternal home, where Thou, O God! wilt mercifully receive it.

From Thy works, O God! do we learn wisdom and love Enable my spirit, I pray Thee, Lord! to contemplate them

properly, so that I may derive salutary lessons from their study. Elevate my soul, and enlighten my understanding for the right appreciation of Thy wonders and mercy. Amen.

HOSHAANA RABBAH.

REFLECTIONS DURING THE RECITATION OF THE HOSHAANA.

Our existence is frail, like the willow branches in our hands, and our hours pass rapidly, like the leaves which are now so green, but will shortly become faded and will decay. In the midst of festivity and enjoyment, the law reminds us of the shortness of life, so that the consciousness of our weakness and impotence may teach us humility. Of what can we boast, and towards whom can we bear ourselves proudly, when we consider how failing we are, and that a breath can cast us down into the dust whence we were taken?

But my soul bears the impress of Thy immortality, O Lord! for Thou didst create it in Thy image; for its sake I beseech Thee to preserve my life from sin, which would sully the purity of my soul. Imbue my heart with humility, so that I may not presume upon riches or power, and forget that it is to Thee, O Father! that I owe all joy and prosperity.

But, if it be Thy will to try me with sorrows and poverty, give me, O God! the strength to bear these trials, so that my sufferings may become sanctified through resignation and humility, and by patient submission to Thy decrees.

Hold me under the salutary yoke of Thy law, and grant me grace to deserve Thy mercy now and for evermore, through obedience to Thy holy commandments. Amen.

THE FEAST OF SOLEMN ASSEMBLY.

"Thou givest them, they gather: Thou openest Thy hand, they are filled with good." (Psalm civ 28.) God of good-

ness! behold we are now celebrating the sacred day which concludes this solemn season. Be Thou praised, O Lord! for the institution of these holy days, to be passed in sacred joy for the refreshment of the body and the salvation of the soul. In Thy law it is written, "Thou shalt rejoice on thy feast;" and thus Thou designest that we shall receive Thy blessings in peace and joy. But we must not allow our hearts to be enslaved by earthly pleasures, lest in their enjoyment we forget Thee, the Author of all. Thou dost remind us that Thou dwellest in our midst, that our joy should be manifested before Thee in pious acts and benevolence, as expressed by the Psalmist, "Serve the Lord with gladness, appear before Him with joyful songs." "But," the Scriptures also say, "appear not with empty hands before my presence."

Therefore shall it be my greatest delight to serve Thee according to Thy precepts, and my highest enjoyment to imitate Thy goodness. When clad in festive garments I will remember the misery of the poor, and by clothing these I will make them participate in this joyful festival. When I see plenty around me, I will, faithful to the hereditary customs of Israel, extend hospitality to the stranger, and give with a liberal hand to the needy, without regard to their creed; and I will share with the widow and orphan a portion of my means. But if it be Thy will that I shall live in indigence, I shall find my consolation in the observance of Thy law, and in remembering the blessings promised in eternity.

Vouchsafe to me Thy grace, O Father! and the power of doing good, whatever be my condition in life. May the hymns which we now address Thee be acceptable in Thy presence. Hallelujah!

ON THE VANITY OF EARTHLY POSSESSIONS.

I will withdraw my mind from worldly things, and listen to the inward voice of admonition. Has worldly wealth

brought me contentment? Has it not rather been accompanied by a thousand bitter disappointments? Even in the brief intervals of rest I have not felt satisfied; a void has remained, and, without knowing why, I have sighed for a higher and more permanent happiness. Thus the possession of riches is not, cannot be the object of our existence, since it does not bring us happiness. If even I felt real satisfaction or true joy in the possession of wealth, would the desires of my heart be then at rest? Should I not, on the contrary, feel a secret pang at the knowledge of this happiness being so fleeting, that in a few short years, or perhaps a few days, death must come to take me away from all? O passing joys and illusory possessions! ye are not the aim of my existence. My heart, with aspirations towards eternity, feels itself created for permanent felicity. In all around, O God! Thou hast given visible signs of this; on my own heart even hast Thou imprinted traces to indicate that I am not created for this earth alone, nor for its deceitful wealth. I acknowledge and adore Thee, O Supreme Intelligence! I will not repine, O infinite Mercy! at the obstacles which oppose the acquisition and preservation of riches; for I know the disappointment attendant on their possession, the void and vexation of heart which they produce, and the rapidity with which they vanish. Thou wouldst wean my heart from them, so that my desires may be only for the more sure blessings of eternity. Enlighten me, O God! by these bitter though salutary lessons. For if all my wants were satisfied, if I were to succeed in all my designs, to enjoy only pleasure and luxury, I should, forgetting the true objects of life, repose in false happiness, until awakened by death, when the phantom joys would fade, and naught would remain but horror at the neglect of the true aim for which I was created.

THANKS FOR THE HARVEST, AND PRAYER FOR A FAVOURABLE WINTER.

Almighty Father! by whose will all nature is controlled!

be Thou praised for the blessings Thou hast shed over the earth and all Thy creatures.

All things exist through Thy will. Thou causest food to spring forth from the earth and to ripen apace, to afford nourishment for all living. Without Thy blessing, man would fatigue himself in vain endeavours, and the earth would remain barren. But Thou regardest Thy creatures with mercy; Thou causest the clouds to send down water, and the sun's heat to penetrate the land; thus the soil, fertilised by Thy blessing, yields abundance and joy to Thy children. If, to punish us, Thou withdrawest Thy blessing for a season only, all hearts are filled with dread and anguish.

O Father! cause dew and rain to fall, grant us abundant crops, bless our harvests, and preserve vegetation from blight, and all kinds of injury. Bless the labours of Thy children, so that they may be exempt from famine and affliction, and cause the earth to yield plenty for all. O Father! Thou who watchest with constant love over all Thy creatures, permit me now at the commencement of the rigorous season, to solicit Thy paternal care for me and mine. I do not ask of Thee wealth or superfluity, but for daily bread and necessary raiment; and above all, O Lord! grant me the strength to gain these by my daily labour, now and for ever, through Thy blessing. O Father! remove distress far from me and mine, grant that neither I nor those dear to me may ever be compelled to depend on alms from man. O Thou who sustainest all creatures! withdraw not Thy aid from me. Blessed be Thou, O God! who suppliest the wants of all Thy creatures. Amen.

ON THE DAY OF THE REJOICING OF THE LAW (SIMCHATH TORAH).

All hearts are raised in gratitude towards the Lord, who hath bestowed on Israel the glorious gift of the holy law. Our Synagogues and homes resound with songs of joy. We

recall the memory of Moses, the greatest of our prophets, and commemorate the piety of God's faithful servant. This festival is in honour of the law which the Eternal gave to Moses to deliver to Israel.

Our joy is pure and holy over that gift which is of more value than all the riches of the world. This law is the banner, the strength, the glory of Israel, the pledge and testimony of the covenant of the Almighty with the posterity of Abraham. Happy is the people that possesses such an inheritance, and is worthy of preserving it!

O our Father! may Thy law be ever in our heart; may it be the light of our mind, the joy of our soul, and the source of our salvation. Accomplish Thy work, O Lord! permit us soon to proclaim its truth from east to west, so that Thy word may be acknowledged through all nations and by all hearts, and become a blessing for all the nations of the earth. Amen.

THE FESTIVAL OF HANUCCAH.

[This festival is held in commemoration of the victories of the people of Israel under the Maccabees, and of the re-establishment of the worship of the Lord. It lasts eight days, commencing with the 25th of Kislev; labour is permitted, and lamps are lighted every evening. Hallel is said in the usual daily service, and in the Shemonay Essray (after Modim) the following is introduced:]

We render Thee thanks, O Lord! for the wonders Thou hast performed in our favour, for having sustained our forefathers in their combats, and for their deliverance, wrought in olden times and at this season.

In the time of the high priest Matthithias, and his sons, of the Asmonean family, the ruthless Greeks rose against Thy worshippers, to make them violate Thy commandments and forget Thy law. But Thou, O Merciful Father! didst adopt their cause and defend their rights. Thou didst

deliver up the strong into the hand of the weak, the many into the hand of the few, the impious into the hand of the righteous, the proud and presumptuous into the hand of those who humbly observed Thy law. Thou didst bring glory to Thy name on earth, and strength and liberty to Thy people Israel. After this did Thy children return to Thy temple, purify Thy sanctuary, and light again the lamps in Thy sacred courts; to commemorate which, they instituted the eight days of Hanuccah, for the praise and glorification of Thy great name.

PRAYER ON LIGHTING THE LAMP OF HANUCCAH.

Be Thou praised, Eternal our God! King of the universe, who hast sanctified us with Thy commandments, and ordained us to light the lamp of Hanuccah.

Be Thou praised, Eternal our God! King of the universe, who didst perform miracles in favour of our fathers in those days, and in this season.

PRAYER FOR HANUCCAH.

"Behold, the eye of the Lord is upon them that fear Him, upon all that hope for His kindness." (Ps. xxxiii. 18.) Merciful Father, Protector and Shield of Israel! Thy numerous miracles to save our fathers from oppression and tyranny testify Thy love towards the descendants of the patriarchs. They often offended, and Thou didst chastise them; but Thy anger was not lasting, and when they returned from evil and implored Thy aid, Thou didst mercifully deliver them.

This was exemplified in our deliverance from the hand of Antiochus. This Syrian king endeavoured to force our fathers to renounce Thee their God, and violate Thy law. Irritated by their resistance, this vain and wicked prince set no bounds to his cruelty. Numbers of our fathers perished as martyrs to their faith. Neither age nor sex was spared. Old men, women, children, perished courageously, remaining true to Israel's belief. Antiochus seemed as though he would defy

Thee, even in Thy temple, which he daringly profaned. Animated, O Lord! by Thy love, supported by faith in Thee, Thy people defied and attacked the numerous army of the Syrians, and soon did Israel victoriously enter the temple and sing hymns of praise to Thy Name. After purifying it from profanation, they celebrated the feast of Consecration with thanksgiving, and they once more lighted the sacred lamps which the enemy had quenched.

The remembrance of the triumph of our ancestors is preserved by means of this festival. When we see the sacred lights, its memory is renewed in our mind, and our confidence and trust in God acquire new strength. Help us, we beseech Thee, O God! as Thou didst help our fathers; for Thou art ever the guardian of Israel. Amen.

FAST OF ESTHER.

PRAYER FOR THE FAST OF ESTHER.

God of my fathers! Thou alone art omnipotent, and Thy mercy equals Thy power; Thou alone art just, and Thy goodness equals Thy justice.

Holy God, whom I adore! receive as an offering the fast which I keep this day, in commemoration of the devotion of Esther, the poor captive whom Thou didst raise to a throne for the deliverance of Thy people.

Her confidence in Thee gave her strength and courage; in Thy love she put her trust; animated by faith, she was ready to sacrifice her life for the sake of her unhappy people, and submissive to Thy will, she prepared herself by fasting and prayer, saying: "If I perish, I perish."

How strong are those who put all their hope in Thee, O God! Inspire me, Lord! with equal piety and devotion. Make me, as Esther, ever ready to give my blood and my life for my brethren, faith, and country, so that neither the

seductive powers of wealth, nor the pomp of rank, may shake my fidelity in the faith of my ancestors. May my heart also seek its strength and support in Thee alone; for Thou, O Eternal! art our Support and Saviour.

PURIM.

COMMEMORATION OF THE TRIUMPH OF ESTHER OVER HAMAN, AND OF THE DELIVERANCE OF ISRAEL.

[The conclusion of the Fast of Esther is the eve of Purim (13th Adar). The usual evening service is said, introducing after § 16 of the Shemonay Essray, the following prayer.]

We render Thee thanks, O Lord! for the wonders Thou hast performed in our favour, for having sustained our forefathers in their struggles, and for their deliverance wrought in olden times and at this season.

In the time of Mordecai and Esther, at Shushan, in Persia, lived the impious Haman. He wished to destroy all the Jews, young and old, women and children, on one day, the thirteenth of the twelfth month, which is the month of Adar. But Thou, O merciful God! didst frustrate his projects, and he and his sons perished ignominiously; for which deliverance we thank Thee, and glorify Thy great name.

PRAYER.

"Let Israel hope in the Lord; for with the Lord there is kindness, and with Him is abundant redemption." (Ps. cxxx. 7.) My lips can but feebly express what gratitude and joy my heart feels on this day, the anniversary of our great deliverance. How often have the words of the Psalmist been realized: "If the Lord had not been on our side, when men rose up against us, then would they have swal-

lowed us up alive, when their wrath was kindled against us; then the waters would have overwhelmed us, the stream would have gone over our soul; then the proud waters would have gone over our soul." Ps. cxxiv. 2–5.

Thy people escaped from their oppressors, for Thou, omnipotent Creator of heaven and earth, wast their help. In all times, and in every place, hast Thou protected us, O our Father! in all times hast Thou raised up for our deliverance men invested with strength and intelligence. Thus, this day not only recalls the triumph of Israel over Haman, but likewise every event in which Thy Providence has saved our ancestors from oppression, and turned their affliction into joy, and their cries of distress into hymns of gratitude and praise. Yes, Thy people, Lord! are living witnesses of Thy love. Happier times have succeeded the days of hatred and persecution. The voice of our universal Creator has penetrated and softened the hearts of the rulers and peoples, and Israel now finds brothers and friends in the descendants of its former oppressors.

May the remembrance of the sufferings our fathers endured call forth our gratitude and love towards this land of our adoption, and its government, which so fosteringly shelters us and allows us the privilege of practising the duties of our holy faith, and of publicly performing its worship.

Praise be to Thee, our God and Saviour! may our thankfulness be acceptable to Thee, who in Thy mercy hast granted us peace and security in this country; and may our hearts turn with charity and love towards all men, the children of Thy creation.

Be Thou praised, Eternal, our God! for the miracles Thou hast performed for our fathers, and for the protection now accorded to their children. Amen.

PASSOVER.

[The feast of Unleavened Bread is celebrated in commemoration of the departure of our ancestors from Egypt, on the 15th of the month Nissan. Gratitude to God for our miraculous deliverance, as also for the help He has at all times vouchsafed to Israel; confidence in the continuance of His aid, which alone can preserve us in future; the remembrance of Israel's mission, the propagation of the idea of God's unity, are the thoughts which ought to occupy our minds during this festival. In commemoration of the privations our fathers endured at their deliverance, it was commanded that unleavened bread should be eaten during the Passover.]

PASSOVER-EVENING SERVICE.

PRAYER FOR THE TWO FIRST NIGHTS OF PASSOVER.

"REMEMBER His miracles that He hath done, His wonders, and the judgments of His mouth, O ye seed of Israel, His servant, the children of Jacob, His chosen servant! He is the Lord our God, His judgments are in all the earth." (1 Chron. xvi. 12, 14.) God of glory! Thou alone art great and good; all help comes from Thee, and all the power of the universe cannot destroy that which it is Thy will to preserve, nor annihilate that which it is Thy will to save. Thou art the sovereign Lord of all, of the powerful and of the lowly, of nations and of kings; all must fulfil Thy holy will, for even the unrighteous must contribute towards the deliverance and salvation of those who put their trust in Thee.

Thus did the cruel tyranny of the Egyptians call forth Thy mercy in favour of the descendants of Israel, who were so hardly dealt with during centuries of oppression and misery; but, when Thy Providence willed their deliverance, all obstacles were overcome; their oppressors were humbled, and even besought their former captives to intercede with Thee for them.

The waters of the sea divided, that Thy chosen people might pass through dryshod. Israel, raised and made strong through Thy spirit, became a missionary people, to proclaim among all nations Thy name, O Most High God!

This day, O Lord! which recalls so many miracles, strengthens my faith, and fills my heart with love and veneration. For in remembering the sufferings of our fathers, I can appreciate the blessing of living in freedom in this happy land, which grants us protection, and liberty to worship Thee as Thou hast decreed.

On this day, above all, do I feel the consoling conviction that I have been created in Thy image, O my God! for I experience a joy in which my body has no share. All baleful thoughts of self-love, envy, pride, and ambition seem removed, and give place to sentiments of devotion and piety. I look on all men as brethren, children of the same God, and in the fulness of my heart I exclaim, "Let the needy and the stranger come and celebrate the Passover with me; let those who are in distress come and break bread with me."

Emotions of delight fill me in celebrating this festival, which is the testimonial of Thy everlasting solicitude. From the inspiration of Thy goodness emanate the pious sentiments that now fill my heart; and it is Thy law of love which inspires me with benevolence and compassion for all.

O God! Source of all that is great and good! preserve, I beseech Thee, in my soul these tender affections, which so greatly conduce to our happiness; bless me and my brethren now assembled to sing Thy praise. Accept our prayers, and watch over us, as Thou didst watch over our fathers. Amen.

PRAYER BEFORE SITTING DOWN TO TABLE IN THE EVENING OF PASSOVER.

Be Thou praised, O Eternal, our God! King of the uni-

verse, who hast sustained us alive, preserved us, and permitted us to witness this season.

RECITAL, OR LECTURE.

"And thou shalt tell thy son on that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt." (Exod. xiii. 8.) Our Father and King! the memory of the past, the memory of Thy innumerable benefits, bestowed on our fathers and on us, is especially awakened on this solemn occasion, and fills our hearts with gratitude in contemplating the events accomplished so many centuries ago; the recollection of the sore trials our ancestors encountered, and the wonders Thou didst perform for their redemption, strengthen anew our faith and trust, and we are convinced that, were such cruel trials now to menace us, or our children after us, Thy mercy would not fail us, and Thy omnipotent arm would be again stretched forth to save.

Thou didst cause the light of revelation to shine on Abraham, and didst promise to Jacob our father that his children should become a blessing to all the nations of the earth. How wonderful are Thy ways, O God! and how profound are Thy designs! Thou didst ordain that Joseph should be led as a bondman into Egypt, so that he might save from famine the very brothers who had with wicked design sold him to strangers. He was torn from his father's house, that he might one day become its support and glory. Joyfully the sons of Israel journeyed into Egypt, not thinking that the land which had been delivered from famine by the wisdom of their brother, would reduce their children to cruel servitude. But Thou in Thy wisdom hadst decreed that the descendants of Abraham should be led on to liberty through oppression, to light through darkness! It was Thy will to unite them by the affliction of bondage which weighed on all, so that they might become strengthened in faith in Thee as their Deliverer. And when the time appointed by

Thy wisdom had come, Thou didst hearken to their groans, and make them free, that they might be prepared for the great destiny awaiting them on Sinai. But it was necessary that a great deed should be accomplished, and that the name of the Eternal should be heard by all the people of the earth. Thou didst choose for Thy messenger one of those very children whom the cruelty of the Egyptian king had doomed to perish in the waters of the Nile; but Thou didst save him to perform Thy will, and to make known Thy name to all the earth. He who walked in freedom, amid his enslaved people, felt for their sorrow and distress more than they did themselves. Executing vengeance on the oppressor, being unable to conquer his indignation, he was compelled to flee to the land of the stranger until the time came when it pleased Thee to make him the instrument of Thy will for the overthrow of the oppressor of Thy chosen servants. What is man before Thy omnipotence, O Lord? Thou givest victory to the weak, and the powerful of the earth are crushed, whenever Thou dost turn away Thy face from them. With only a staff in his hand, the prophet approached the city of the Pharaohs, to oppose the formidable king, at whose presence thousands trembled. Thy strength sustained the heart of Moses, Thy light animated his countenance, and Thy word flowed from his lips. Thus the pride of Pharoah was humbled before Thee, and, at the word of redemption, Israel threw off the oppressive yoke, and advanced in freedom and trust towards Sinai.

Who can measure Thy blessings and mercy dispensed to man? Thou didst give liberty to the slave, O Lord! but this was the least part of Thy kindness. After having freed Thy people so wonderfully, Thou didst save them a second time by bestowing Thy revelation; their eyes were opened to the true light, their ears to divine truth; they were delivered from error, and they received at Sinai that imperishable inheritance which is to be transmitted to their latest descendants. We are now before Thee, O Lord! the inheritors of that liberty which Thou didst grant to our

fathers; we are the inheritors of that truth which Thou didst teach them by the mouth of Thy prophet. Grant, O God! that this inheritance may ever be our most sacred possession, that we may preserve Thy law as our most precious wealth; that we may be ever ready to sacrifice the riches and honours of this world for its truth, so that we may be able to transmit it to our children as pure and inviolate as when it was received by our fathers. Grant that we may recognize and acknowledge, in deep faith, that there is no real freedom without the light of Thy truth, and that those who walk in the darkness of error and falsehood are the only bondmen.

May the assurance of Thy support strengthen our confidence in Thee, O Lord! so that we may not, in any circumstance of life, fall into a state of despair and despondency, for Thou art the God of mercy, and Thy truth and government will last from generation to generation. Amen.

PASSOVER-MORNING SERVICE,

Whilst the minister repeats the Shemonay-Essray.

"In order that the latest generation might know, even the children that should be born should arise and relate it to their children: so that they might set their trust in God, and not forget the deeds of God, and keep His commandments." (Ps. lxxviii. 6, 7.) God of Israel! the recurrence of this day imbues my heart with joy, and my soul is raised towards Thee, filled with the desire to declare the greatness of Thy name; for this festival recalls the miracles wrought for our deliverance, and reveals continually Thy omnipotence and everlasting love. Faithful to the remembrance of Thy miracles, our fathers bequeathed to us their trust in Thy providence, and we, in our turn, hand down to our descendants this rich inheritance, the source of our hope and salvation. We will relate to them the wonderful redemption of our fathers, whom Thou didst redeem from bondage, as Thou hadst promised unto Abraham our father.

Thou didst execute judgments against those who had abused their power over the helpless; for Thou art the God of the oppressed. The groans of our suffering fathers reached unto Thee, and, witnessing their misery and affliction, Thou didst raise up a liberator, and gird him with Thy strength, and inspire him with Thy spirit. At the voice of Thy servant Moses, Thy judgment fell upon the haughty Egyptian; soon his power faded before Thy wonders, and Israel went forth to everlasting freedom.

Creator and Ruler of the world! Thou art ever the Protector and Saviour of Thy people Israel, and to the latest ages will their descendants glory in Thy help, and address their songs of gratitude to Thee, as did their fathers on the day of their deliverance. We will in all generations celebrate this solemn festival, the glorious memorial of Thy divine protection!

In obedience to Thy commands, we eat unleavened bread and bitter herbs, to remind us of the sufferings of our ancestors and the bitterness of their lives, and that our hearts should be drawn in compassion towards the unfortunate.

O God! Thou who didst deliver our ancestors, protect us from a still more fatal bondage; help us with Thy grace to break the yoke of our evil passions, which remove us far from Thy service. Second our efforts, grant us Thy aid to make our souls free from evil inclinations, from the chains of sin which degrade and pervert the noble nature of man. Inspire us with sentiments of piety, charity, and love; and grant, as we have caused all leavened bread to disappear from our homes, that we may be enabled to cast forth the leaven from our hearts, every evil sentiment, and every species of hatred for our fellow-men.

May our confidence in Thee, O our Father! be our support and guide, like the pillar of fire which illumined the way of our fathers by night through the wilderness, so that Thy heavenly blessing may rest on us and our children to the latest generation. Amen.

SUBMISSION TO THE WILL OF GOD.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God! Thou wilt not despise." (Ps. li. 17.) Heavenly Father! I come to humble myself before Thy throne. Leaving the tumult of the world and the cares of life, I approach Thy sanctuary, to learn Thy will, to know what is pleasing in Thy sight. Deign, O Lord! to teach me, so that I may perform the duties required of me; give me the requisite strength so that I may fulfil them with the submissiveness of a faithful servant, and with a childlike love and obedience.

Aid me, Father! so that under all circumstances of life I may bow with resignation to Thy will, and that I may under all circumstances render homage and glory to Thee. Grant also, O Lord! that all men may recognise at last Thy divine will, and form but one family, to fulfil Thy law. Be Thou praised, O Lord! who hast sanctified us with Thy commandments.

MEDITATION DURING THE READING OF THE LAW.

ON IMMORTALITY.

"And ye shall know that I am the Lord, when I open your graves, O my people, and bring you up out of your graves." (Ezek. xxxvii. 13.) When, at the breath of spring, nature casts off her robe of death, when, at the spring-festival of Passover, religion invites us to the commemoration of Israel's freedom, my mind is carried to the contemplation of another deliverance—in which the soul, freed from the bonds of the body, will burst, immortal, from the trammels of the grave, and soar towards the dwelling-place of the Most High.

How sweet is this hope! it elevates our thoughts, sanctifies our actions, and brings us consolation in affliction; for "I shall not die, but live, and declare the works of the Lord."

(Ps. cviii. 17.) From these words, man learns his true destiny; and if he feels the full force of them, he will dread the dishonour consequent upon vice, the degradation attending the thraldom to the passions, and the impurity engendered by clinging to earthly things. Immortal as he is, he will cultivate only exalted sentiments, pursue glorious designs, righteous projects, and deeds of uprightness. He will feel ashamed of setting undue value on the external advantages of wealth and rank, and the adornment of the person. Why do men do so much for the body? "The dust shall return to the earth as it was, but the spirit will return to the God who gave it." (Eccles. xii. 7.) The thought of our immortality will console us in all our sorrows, however great; and in the course of this varying life, how often must we not revert to this salutary reflection: "Man born of woman is of few days, and full of trouble." (Job xiv. 1.) There is in life, which is in fact but a continual approach to death, so much misery, so much sorrow, that nothing is more fitted to alleviate our sorrow or soothe our regret than the certainty of a future state. It signifies but little, after all, whether in this life we are happy or unhappy, rich or poor, sick or well, great or little, when we know this is but a fleeting existence, the passage to eternity, towards which all our aims, all our desires, should tend. "For thou wilt not abandon my soul to the grave, Thou wilt not suffer Thy pious one to see corruption; Thou wilt make known to me the path of life, the fulness of joys in Thy presence, the eternal delights at Thy right hand." (Ps. xvi. 10.)

This happy time will come; but, while awaiting it amid the clouds of adversity, we must be animated and supported by the hope that eternity will be our portion; while living on this earth, let us remember that we are made for heaven; even during this our pilgrimage, a heavenly land awaits us. Although we are now on the troubled sea of life, we shall at length enter a haven of peace and rest.

We must therefore wean ourselves from all here below, and amid all trials find consolation in the thought, that they will

have an end; and we must not attach ourselves to wealth, for we must relinquish it at our departure. And only the earthly do we leave in quitting this world. Thou, O Eternal! wilt crown my hopes; my thoughts and desires are for a happy immortality. O God! how shall I become worthy of it? Help me, I beseech Thee! that I may cast off my iniquities; help me that I may fit myself for eternity, and when my hour shall come, receive me in Thy mercy. "For I know that my Redeemer liveth," and that Thou keepest Thy promise to those who sleep in the dust. Amen.

PRAYER FOR GOD'S BLESSING ON THE HARVEST DURING MUSSAPH.

"He causeth the grass to grow for the cattle, and herbs at the service of man." (Ps. civ. 14.) Thy mercy, O Lord! provides for all creatures. The lion finds his prey, the ant the grain that nourishes it, even the worm is not forgotten. But man must labour and earn his bread by the sweat of his face. Confiding in Thy care, he entrusts the seed to the earth, and awaits from Thy hand a blessing on his toil. Heat and cold, rain and dew, to fertilize the earth, all come from Thee. But from Thy hand also come storms and tempests; and cold and blight, or parching heat, often destroy the most promising hopes of abundance. In vain is man's striving, if Thy hand bestow not the blessing.

Therefore do we at this season turn towards Thee, O Lord! and implore Thy blessing on our labour. Send us rain and heat in their due season. Preserve our fields from blight, so that the seed sown in hope may produce abundant fruit, yielding food for all; since "Thou openest Thy hand, and satisfiest the desire of every living thing." (Ps. cxlv. 16.)

Praised be Thou, O Lord! who blessest the years.

In the Evening Service for the two last nights of Passover, say the following:—

ON THE WONDERS OF GOD TOWARD US AND OUR ANCESTORS.

"I have placed the Lord always before me: that, being at my right hand, I may not be moved." (Ps. xvi. 8.) We thank Thee, O Lord! for keeping us alive, and permitting us to witness these solemn days, which recall Thy mercy and grace displayed, thousands of years ago, in behalf of our forefathers, in order to lead them from bondage to freedom, from darkness to light. But it is not only for the remote past that our grateful remembrance is due; since we and our families have shared in Thy mercies and received numberless proofs of Thy divine protection. Deign, O Lord! to accept our grateful prayers for the miracles Thou hast wrought for our ancestors, and for the wonders performed for us under our own eyes. Through ages of sufferings and oppression Thy love and mercy have supported us, and, when men have said exultingly concerning us, "There is no help for them," Thy aid was manifested, and Thy protecting hand was seen to raise us from the pit of destruction. Therefore are our hearts filled with gratitude, and our lips proclaim Thy wonders and mercy. Amen.

MORNING SERVICE FOR THE TWO LAST DAYS OF PASSOVER.

MEDITATION ON THE SIGNIFICANCE OF PASSOVER, TO BE SAID WHILE THE MINISTER REPEATS THE SHEMONAY ESSRAY.

Our Father and Deliverer! we celebrate the Passover in commemoration of Thy miraculous aid dispensed to our ancestors, and which is so often renewed unto us. This festival, while it recalls the triumph of justice, is also to us the symbol of the destiny of man on earth, and teaches us to fit ourselves in this existence for eternity.

During this festival, our food must be pure from all leaven, which must even be removed from our dwellings. But in Thy eyes, O God! there is a leaven yet more impure, which we should above all endeavour to destroy; it is that of sin, which hardens and corrupts the heart, and fetters the freedom of the soul. Our festivals and prayers are an abomination to Thee, O Eternal! if we cast not from us this corrupting leaven.

The last day of this festival represents the image of our immortality; for it will soon be followed by the solemn feast of the promulgation of the Law on Mount Sinai. The first is merely an introduction to the second, as the deliverance of the body is but a preparation for the release of the soul, and our earthly existence is only the road to eternal life.

The season even of this solemnity, recurring in the period of the resurrection of nature from the death of winter, teaches us that we also shall spring forth again, and that death is but a mysterious way leading to eternal life, which awaits us near Thee, O Heavenly Father! in the abode of peace and everlasting joy.

ADDITIONAL SERVICE FOR THE TWO LAST DAYS.

While the Minister is repeating the Mussaph, say the following:—

Towards the conclusion of these holy days, we again draw near Thy throne, O Father! to thank Thee for the blessings and the sacred joy these days bring with them. May the emotions we have experienced lead us to the performance of good works and deeds of piety, so that our lives may be holy and pleasing to Thee.

During the existence of the temple at Jerusalem, all Israel appeared before Thee, O Lord! on these days with offerings; as it is written, "Three times in the year shall all thy males appear before the Lord thy God, in the place which He wil choose: at the feast of Unleavened Bread, the feast of Weeks, and the feast of Tabernacles; and none shall appear empty before the Lord; every man shall give according to

his means, according to the blessing which the Lord thy God hath given thee." My God! deign to accept the offering of our souls and our lives, as Thou didst accept the sacrifices of our fathers. According to the blessings with which Thou hast gladdened us, will we rejoice ourselves and make our neighbour glad, extending aid to the needy and suffering, so that they may unite with us in blessing Thy name. Blessed art Thou, O Lord! who sanctifiest Israel and the festive seasons. Amen.

SHABUOTH,

THE FEAST OF WEEKS, OR PENTECOST.

The Feast of Weeks is celebrated seven weeks from the second day of Passover, on the sixth day of Sivan, to commemorate the promulgation of the law on Mount Sinai. This feast ought to impress us with a deep sentiment of gratitude for the revelation which teaches the knowledge of the true, the One God, and likewise the object of man's existence. Custom has added another day to the one prescribed by Holy Writ.

PRAYER FOR THE TWO EVENINGS OF PENTECOST.

"SEE now that I, even I, am He, and there is no god with me." (Deut. xxxii. 39.) Our Father and King! we joyfully approach Thee, to offer our thanks for the grace and mercy shown to us and our ancestors. When darkness prevailed over the earth, and error and violence reigned among its inhabitants, Thou didst select our fathers as the depositaries of Thy law and truth, and entrust to them the exalted mission of teaching the knowledge of Thy UNITY and of Thy holy will. Thou didst appoint Israel to be a nation of priests, to dispense light and justice to the world. Now we thank Thee, O Supreme Father! for having strengthened our ancestors to faithfully perform the mission confided to them.

They have guarded the law Thou gavest them, as the apple of the eye. They have preserved the light of Thy truth, even when it had become to them a devouring flame. They have transmitted this law to us pure and unchanged.

Help us, O Lord! that we may walk in its light, in the pursuit of justice and truth, and of every duty. May we never forget in peace and prosperity that our mission, as a nation of priests, will be fulfilled only on that day on which the prophetic promise will be accomplished, "And the Eternal will be King over all the earth; on that day the Eternal will be ONE, and His name will be ONE." (Zec. xiv. 9.)

PRAYER.

"Thy kingdom is an everlasting kingdom." (Ps. cxlv. 13.) Praised be Thou, Sovereign of the universe! who hast revealed to us Thy holy law, sanctified us with Thy commandments, and hast commanded us to search and study Thy divine words continually. Grant, O God! that this law may be ever dear to our hearts, that we may ever acknowledge the Unity of Thy name, and that we may honour it in faithfulness, and sanctify it by our deeds.

God of truth! from Thy divine light has emanated the spirit which gives us life. Thy infinite love is reflected in Thy commandments, and in the observances required for the happiness of Thy creatures. May we never become weary of searching and studying Thy law, but become each day more deeply impressed with Thy light and truth. May all our acts be in fulfilment of Thy will, and our conduct guided by love and charity, attesting our desire to walk in the path Thou hast marked out for us.

Thus shall we be able to share in the grace vouchsafed to our fathers and to all mankind in the revelation of Thy law, and be fitted to welcome the commemoration of this period, which was the most eventful for all mankind. Grant, O God! that this remembrance may be ever present to our minds, so that we may never forget the blessings flowing from revelation, and the obligations thereby imposed on us.

PRAYER WHILST THE MINISTER REPEATS SHEMONAY ESSRAY IN THE MORNING SERVICE.

"The Lord came from Sinai, and rose up from Seïr unto them; He shone forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them." (Deut. xxxiii. 2.) With deep emotion do I this day approach Thy sanctuary, O Heavenly Father! to offer my thanks for Thy priceless gift—Thy holy law. It is to us the tree of life, giving immortality to those who observe it faithfully.

This memorable day is one that all mankind ought to celebrate; for from that moment eternal truth was proclaimed through the world for the final salvation of man. On this sacred day didst Thou appear, O Lord! to Moses on Mount Sinai, and reveal to him the Law of Truth. Thus didst Thou point out to Thy people the way to salvation. At Thy voice the heavens and the earth trembled, the mountain quaked, fire blazed forth from Sinai, and all Israel, prostrate before Thee, became enlightened with Thy light.

Not within the gloomy vaults of a mysterious temple, but beneath the vast dome of the skies, by the light of day, in the presence of an entire people, didst Thou reveal Thy word; it was not announced in the ambiguous words of error and imposture, but in holy and sublime though simple maxims; so that great and small, young and old, might comprehend the great truths, and be impressed with the noble duties and glorious destiny of man; so that all might hear the precepts of charity and holiness proclaimed. And thus Thy commandments became the moral guide and means of salvation for the whole human race. The precepts of this divine law, given on Sinai, are to this day the light of all nations; it is their beacon light on life's stormy ocean, and will be their bond of union in time to come. Many even now acknowledge with pious reverence that the finger of God has traced them; and if the tables of stone themselves

on which the divine words were engraven are lost, still they are inscribed in indestructible characters on the hearts of Israel, and of the righteous of all nations.

Grant, Lord! that we may regard this law as our most precious inheritance; attach our hearts to it with love, so that we may faithfully fulfil its behests; cause it to be our consolation amid the sorrows of life, and to purify and sanctify our joys and pleasures here below, and to open for us the gates of heaven. Grant that the light of Thy truth may illumine the whole human race, so that all men, through the performance of Thy precepts, may forsake error and falsehood and become worthy of Thy goodness.

Hasten the accomplishment of the promises made to Thy people, so that the whole world, united in the adoration of Thy name, may form but one temple for Thy worship. **Amen.**

THE DECALOGUE.

MEDITATION DURING THE READING OF THE LAW.

"And the Eternal said unto Moses, Write thou down these words; for according to these words have I established my covenant with thee and with Israel." (Exod. xxxiv. 37.) "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be unto me a peculiar treasure above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation." (Ibid. xix. 5, 6.)

Israel had acquired liberty, the most precious of all possessions, without which man ceases to be man; the Omnipotent had extended His mercy to the children of the patriarchs, and miraculously delivered them, in order that they might become a peculiar people—the instrument of His designs. But, if bondage and oppression check the proper development of the moral faculties, arrest the progress of the mind, and render the mind feeble and contracted, liberty, without religion and moral guidance, would prove yet more

dangerous to a people suddenly delivered from all restraint: violence and excesses would lead to self-destruction.

History teaches us the fate of all societies established on such a basis; and scarcely their names, dimly recorded by uncertain tradition, have survived their overthrow, as a lesson from Providence to future generations. It was not thus with Israel: the God of their fathers, the only true and eternal God, deigned in His love to reveal Himself to them, and to point out to them their mission to the world. Moses spoke to them of Him who ever is, of the Creator, the God of Abraham; and the cherished name of their ancestor revived hope and faith in their hearts, and awakened the remembrance of a belief which the sufferings of a long captivity had obscured.

The wonders performed before their eyes, to effect their deliverance, impressed them with sacred reverence, faith, and love for the God of their fathers, who had remembered His promise, and sent them a liberator. Israel, thus prepared, quitted Egypt, the house of bondage, appreciating the greatness of God's benefit, and the omnipotence of their Benefactor. Led by Moses, the messenger of God, the multitude advanced towards Sinai, prepared to receive the law of truth, and to submit to the will of the Eternal.

Already were they filled with the Holy Spirit, and before they heard the divine words they unanimously exclaimed, "We will obey, and observe the law of the Eternal!" And when the outward manifestations of the Divine glory burst on their view, a reverential awe seized on the people, who witnessed the glorious spectacle, and heard, amid the roll of thunder and flashes of lightning, God's voice proclaiming the imperishable law, and ratifying the covenant made with the patriarchs. Israel, but just released from slavery, became from that day a chosen and holy people, the prophet of the nations, and depositary of the will of the eternal God.

Since then thousands of years have rolled by, empires have been overwhelmed, powerful nations have disappeared

from the earth; but Thy people, although scattered everywhere and far from the land of their fathers, still exist, bearing in their hands Thy immutable law, O living God! Israel will not forsake its prophetic mission; the gentiles' rage and persecution have been impotent, and will ever exhaust themselves in vain, against Thy will, O MOST HIGH, who didst select the people of Israel to proclaim Thy word among the nations.

What is instituted by Thee exists to eternity; neither time nor tempests can destroy what Thy omnipotent hands have founded. The simple existence of Israel as a nation proves the depth of Thy design, and the soothing thought of belonging to this people of Thy choice, whom Thou dost love and preserve, notwithstanding their sins and backsliding, fills my soul with joy, and I say in my heart, "How precious is our inheritance, and how hopeful the future which awaits us! Happy are we, who repeat, morning and evening, 'Hear, O Israel, the Eternal our God, the Eternal is One.'"

Lead me, O Lord! in the path which is most pleasing in Thy sight; strengthen me in the faith of my fathers, that I may honour it by purity of sentiment and sincerity in action, so that in the limited period of my earthly existence I may contribute my part towards the accomplishment of the mission which Thou hast confided to Thy people. Amen.

FIRST COMMANDMENT.

"I am the Eternal thy God, who have brought thee out of the land of Egypt, from the house of bondage."

This, the first Commandment, is the basis of the entire law.

The Eternal, who willed that Israel should carry forth light and blessing to the world, declared Himself as the God whom their ancestors had adored, and who was now fulfilling the promise made to these in the redemption vouchsafed to their children.

"I am the Eternal thy God," means that God is that Being whom their fathers knew, the universal Creator; that He is the Source of life and death; raises up and casts down; binds and delivers; and is the Benefactor of all in this world, and the Saviour in eternity. When we are fully impressed with the magnitude of God's mercies, and consider our own weakness and inability to help ourselves: then shall we acknowledge the necessity, the duty of conforming to the rules and principles which are pleasing to God, the Arbiter of our destinies, in order to obtain His favour. But can the limited intellect, the inconstant and uncertain reason of man, suffice to trace and follow the paths most pleasing to the Eternal?

The feeble nurseling without guide or assistance, cannot find his father's roof-tree. Therefore has God our Father taught us His will, that we might know what is right, in order to pursue it, and what is evil, that we may avoid it.

May this Thy Holy Will, O God! be the rule of my life, and may the words of Thy law never cease to find an echo in my heart; for Thy law is the path to happiness; it leads to the sanctuary prepared for the immortal soul. Amen.

THE SECOND COMMANDMENT.

"Thou shalt have no other gods before me; thou shalt not make to thyself any graven image, or the likeness of anything that is in the heavens above, or on the earth beneath, or in the waters under the earth; thou shalt not bow thyself down unto them nor worship them; for I the Lord thy God am a jealous* God, visiting the sins of the father upon the children, unto the third generation and the fourth generation of those that hate me, and showing mercy unto the thousandth of those that love me and keep my commandments."

After being taught in the first commandment the existence

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* קַנָּא signifies *watchful, zealous*, as well as *jealous*.

of the One, Eternal, Supreme Being, of infinite goodness, and the necessity of submitting to His will, we can easily understand the prohibition against addressing our worship to any other. But the human mind is prone to err; the imagination is often led astray, and in the aberrations to which reason is liable, man is easily induced to adore the visible being whose fascination or influence he experiences, or to bend the knee before that which inspires respect or emotions of fear, and thus to confound the instrument with its invisible Master. Therefore, God our Benefactor, the Omnipotent who judged idolatrous Egypt, taught us in His abundant love, and exhorted us to worship none but Him, for all save Him, the One God, are created beings like ourselves.

God has placed man above all created beings in giving him an immortal soul, and man, made in the image of God, debases and dishonours himself, and offends his Creator, when he bows in adoration before any other than God.

We are not to make any image of the Divinity; for no human eye can see the Eternal. To make an image of God is to limit, to impose boundaries on Him whom the whole universe cannot contain; it is a profanation, from which God in His goodness has deigned to preserve us, through the second commandment. Holy Writ also tells us, not to make any idols of gold or silver; for objects of man's desire, gold and silver, must not beguile the heart so as to sacrifice the soul's purity, or the duties of benevolence to the idol of avarice and cupidity. To forget God or neglect the observance of His law for the sake of material wealth, in obtaining which all the faculties become absorbed, is to worship idols of gold and silver, the work of men's hands. "Eyes have they, but they see not; they have ears, but they hear not; they that make them are like unto them: and every one that trusteth in them." (Ps. cxxxv. 16, 18.)

Our Creator is a zealous, an earnest God; what He asserts, is true. The laws of nature fixed by Him will therefore always produce their appointed results; wherefore uncleanliness, indulgence in excesses, and neglect of the general

rules of health, must produce disease, and often transmit them from generation to generation; so likewise will good and evil deeds shed their lustre or their shame on generations to come. Unrighteous and sinful parents, in setting an evil example, cannot be expected to have God-fearing children; while virtue, the love of God, and talents well directed, will spread their genial influence over thousands.

It is in this spirit we must understand that the iniquities of the fathers are visited on the children; for the God of justice has said, "When the son hath done that which is lawful and right, and hath kept all my statutes and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son! The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezek. xviii. 19, 20.)

THIRD COMMANDMENT.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

The sacred Name, which we carry as a heavenly light among the nations, should ever fill our souls with love and veneration: we must never pronounce it but with respect and reverence to offer thanks for His mercies, and sing His glory; this awe-inspiring Name should be engraven on our hearts as on a sacred shrine, and destroy by its influence all impure and evil thoughts.

The man who, on trifling and frivolous occasions, pronounces the holy name of God, "takes the Lord's name in vain," and is in a measure guilty of blasphemy; for, from the habit of using it frequently, it loses much of its sacredness and divine majesty; and the exalted emotions which should fill our hearts each time we utter the name of the MOST HIGH become by degrees blunted.

To pray without fervour, to invoke the Holy Name when our hearts and minds are not with God, is to offer a sacrifice without reflection and devotion, unworthy of acceptance by our Father.

As we are but dust, living only by the Creator's spirit breathed into us, we ought to address ourselves to the Almighty God, the supreme Judge, who reads our hearts and weighs our most secret thoughts, in deep awe and humility.

The man who, for the sake of his interest, his affections, or his hatred, employs the name of God in the cause of falsehood, sacrificing the eternal repose of his soul, his belief in his Father, his Benefactor, the God of truth whom he thus braves, is the most impious of his species, unworthy of being a son of Israel. And this unrighteous and degenerate man, who, fallen into the abyss of vice and sin, recognises nothing as sacred, will needs be unhappy, and despair of divine mercy must be his portion; for, however merciful our God, His justice must fall on the perjurer.

Let us, the children of Israel, revere the holy name of the MOST HIGH. Let us honour it with words of truth and acts of justice; for He is the Eternal our God, the Searcher of souls, and to Him all secrets are known! Amen.

FOURTH COMMANDMENT.

"Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: on it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Eternal made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day; therefore the Eternal blessed the Sabbath-day, and hallowed it."

This threefold commandment prescribes to us the duty of attesting to the existence, the eternity, and the unity of

God, by our thoughts, our words, and our actions. We must proclaim that we believe Him to be the God of truth by our reverential and respectful worship; our rest and our labour should equally prove our submission to His will. Therefore does God attach a high value, a noble significance to the observance of the Sabbath.

It is to remind us of the work of the creation, which arose at the bidding of the Supreme Author of all; by His will alone all things were made; yet Holy Writ informs us that six days were employed by the Creator, in order to teach us that it is the duty of man to labour. "Six days shalt thou labour and do all thy work." No person is exempt from duties to be performed, and when these have been conscientiously fulfilled during the six days of labour, then will he feel the Sabbath rest to be holy, and truly enjoy the day of repose.

After our six days of labour, also, the Sabbath-rest is given us, in order that the mind may periodically repose, become withdrawn from earthly thoughts, and seek in meditation and prayer the spiritual nourishment necessary for its purity and strength.

Thus the Sabbath has for its object not only the rest of the body, but also the elevation of the mind. To spend this day in unproductive indolence, or in noisy pleasures, is not observing the Sabbath; for neither idleness nor sensual pleasure can contribute aught to our salvation. This day should be devoted to God, sanctified by prayer, the reading of religious books, and serious reflection.

May our acts and devotion render us worthy of Thy mercy, O God! may our piety and gratitude strengthen the bonds of love between the soul and Thee, O Eternal Creator! may we all equally enjoy holy rest and repose from toil, when the day consecrated to Thee arrives; for Thou alone art the Master before whom all men are equal.

Thou, O Lord! hast blessed and sanctified the Sabbath-day; therefore its observance can neither cause us loss nor harm. To fear that the Sabbath can prejudice our interests

is to fail in our trust in Thy goodness, by whose hand alone all wealth is distributed. Thou alone dispensest benefits; Thou givest to whom Thou willest; and vain are all our efforts if Thou blessest not our labour.

May the observance of the Sabbath bring joy to our souls, prove our submission to Thy will, O God! and confidence in Thy mercy. May the sanctification of this day, O Lord! purify us and render us worthy of being called Thy servants. Amen.

THE FIFTH COMMANDMENT.

"Honour thy father and thy mother; in order that thy days may be prolonged upon the land which the Lord thy God giveth thee."

God our Father, whom we love above all, the immortal Creator, commands us to love and honour our parents with the deepest affection. Thus God in His goodness makes one of the most tender sentiments a meritorious duty. In the conduct of our parents He permits us to behold a type of His divine love, providence, and protection. With almost superhuman tenderness our parents watch over us, before we know how to appreciate their kindness. They are the guardian angels placed beside us, to guide us in the right way, and to instruct us by their counsel and good example to become worthy of the blessings of our Heavenly Father. No difficulty, no sacrifice, arrests them in their pious mission.

Nothing can fix a limit to the respect we owe our parents. This sentiment ought to pervade our mind and be manifested in our actions, as the basis of all other virtues; because love for our parents and obedience to their will are a sign that we love God and our neighbour, and betoken our submissiveness to human and divine laws.

But the highest tribute of respect that we can pay our parents during and after their lives, is our faithful preservation of the divine inheritance which they have transmitted

to us, the faith they themselves have inherited from their fathers.

For the religion of our ancestors is an inalienable possession; to neglect or desert this sacred patrimony from motives of worldly vanity or cupidity, is to bring destruction on ourselves, and affliction to those who have given us birth; is to sully their memory even in the grave, and to despise the words of our Father in heaven, who says, "Honour thy father and thy mother."

Thy laws, O God! are precepts of love, and to fulfil them is a delight to the soul. Thou dost command us to love Thee with all our heart and with all our might, and wilt reckon it unto us as a merit, if we love and honour our parents, and follow this natural impulse of our heart. Thou promisest a recompense even for this love, which is in itself the joy and delight of our life. In this sanctification of our feelings and affection is displayed Thy superabundant grace and goodness, O God! Grant me the happiness to deserve them, and may Thy love be my portion. Amen.

THE SIXTH COMMANDMENT.

"Thou shalt not kill."

The sacredness of human life is one of the glorious teachings of our faith. When, amid darkness and barbarism, idolatrous nations offered human sacrifices on their altars, the Voice that spoke from Sinai's summit bade Israel respect the being created in the image of God; the life of man, henceforth, became an inviolable possession, a sacred deposit, which the Creator alone can demand back when it is His will and pleasure.

To destroy the life of our brother wantonly is an irreparable, unpardonable crime. Therefore the curse of God and man follows the murderer on all his steps. The sign imprinted by God on the first slayer of his brother is seen on the brow of the one who sheds man's blood, because of

the torture and remorse which torment his heart. An accusing voice seems constantly to ask him, "Cain, where is thy brother?" Repulsed on earth and banished from heaven, his soul will dwell in darkness until released in God's judgment.

This law of mercy extends over all creation. We are forbidden to destroy anything unnecessarily; even a flower that pleases the eye, or a tree that produces fruit. To kill an animal the existence of which is not injurious, and the death of which is of no avail, is sin and wickedness. "A righteous man regardeth the life of his beast." (Prov. xii. 10.)

But there is yet another sort of moral murder,—namely, calumny, which is the destruction of a fellow-creature's reputation, and is an abominable crime in the sight of God; it approaches murder, inasmuch as the honour of the honest man is more than his life, and to deprive him of it is to take that which is dearer than mere existence. Thus our sages reprove the calumniator and the murderer in like manner; and we are taught that, even when the person calumniated accords his forgiveness, "He who publicly causes his neighbour to blush, has no share in the world to come."

Self-destruction is not less criminal. The man who commits this crime, to avoid even severe trials, or to save his vanity from the shame of exhibiting his poverty, or to escape exposure, is a moral coward; for to escape transient sorrows, he sacrifices the joys of eternity; he forgets that God casts down and raises up, that He wounds and heals, that man must put his trust in, and seek strength from God, in order to bear the weight of his sorrows.

O Lord! Thou art our refuge in time of sorrow. May my faith in Thee preserve my heart from all temptation and every criminal thought. May Thy commandments be my shield; for, in the fulfilment of Thy law alone, can I find real happiness and salvation. Amen.

THE SEVENTH COMMANDMENT.

"Thou shalt not commit adultery."

The law of God places the adulterer next to the murderer. This one destroys the body; the other, the soul. Impurity sullies and consumes the heart, like a subtle poison, and corrupts the innocent and virtuous who are exposed to its influence.

Grant, O God! that modesty and chastity be our shield against every impure thought, and act as an impenetrable shield to our innocence, so that our souls may return, unsullied and worthy of Thee, to the abode of eternal peace. Amen.

THE EIGHTH COMMANDMENT.

"Thou shalt not steal."

Everything possessed by man, everything obtained by the work of his hands, or acquired by the sweat of his face, all the worldly wealth apportioned to him by God's blessing, must be held sacred by his fellow-man. To disturb him either by violence or artifice in the enjoyment of what God has given, is to revolt against the will of the Omnipotent, and derange the order established by Supreme Wisdom in the great human family. It is, therefore, not the fear of human justice, but the dread of offending God, which should deter us from violating our neighbour's rights; for human laws, however severe, would be powerless, if the thought of an invisible and omnipotent Witness did not restrain us from dishonesty, which is the source of so many crimes.

He who respects not the property of another, seizes on it by cunning devices, deceives his neighbour, or takes advantage of his weakness or his ignorance, violates both this commandment, and denies the presence and justice of the living God, who reads the heart's most secret thoughts and takes cognizance of all our actions.

Grant, O Lord! that all men may remember, in the hour of temptation, that Thou beholdest all their deeds, and that nothing can be hidden from Thee. May this thought and faith in Thy eternal providence guard them against iniquity! Amen.

THE NINTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbour."

O Man! wilt thou preserve thy heart and soul from sin? wilt thou remain faithful to God? Then be faithful to truth, and beware of giving false testimony. He who gives himself up to falsehood and calumny denies his God, and destroys his own soul; and when he perverts or conceals the truth he has sworn to reveal, God, the Eternal Witness, will punish him, as none who "bears false witness" will escape His omniscient eye.

This criminal act comprises in itself theft, murder, blasphemy, and idolatry; in short, the false witness robs his neighbour of wealth, liberty, honour, and life; he blasphemes, for he takes in vain the name of the Almighty to affirm a falsehood; he is idolatrous, since he renounces truth and God for the sake of interest or revenge. As we read, "He that justifieth the wicked, and he that condemneth the just, even both are an abomination to the Lord." (Prov. xvii. 15.) And punishment will fall on the false witness by whom truth has been betrayed.

Remember, that the Lord sits in the assembly of the judges, who administer justice in His name. Towards Him dost thou raise thy hand to affirm the truth of thy words. Thou invokest the MOST HIGH, the Source of all truth, as the witness of the purity and sincerity of thy heart.

May the spirit of evil and falsehood be removed far from us, and the love of truth and sincerity ever reign in our hearts. Help us, O Supreme Judge! to accomplish this great conquest over our evil inclination, and bless us with Thy spirit of truth. Amen.

THE TENTH COMMANDMENT.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's."

This precept, which is intended to regulate our thoughts, shows how God watches over the happiness of man, and how closely this happiness is allied with virtue. The weak and frivolous must not be led to esteem lightly their own apportioned lot, and envy that of their neighbour; they must be content with that which God in His goodness has accorded to them. Happiness is to be found neither in wealth nor in the possession of one or the other coveted object, but in the moderation of our desires, in contentment of heart, and in serenity of mind.

Happy is the man who is contented with his lot, and desires only that which he can ask of God without shame or compunction of conscience.

If it is a crime in the sight of the Lord to neglect doing all within our power for our fellow-creature, how much more sinful must it be to covet what God has given him! How wretched is he who envies his neighbour; punishment attends him even in this world, for he has neither repose nor peace; he forgets his own possessions in longing for those which he cannot obtain. Every species of happiness allotted to another becomes to the envious man a source of misery; thus he offends God, who is bountiful to all, by his ingratitude, and his soul is imperilled through his covetousness. This inclination to vice, when unchecked in its beginning, will grow and develop itself in the heart, and at length destroy it. Let us reflect that a day will come when the rich and the poor will be mingled in the same dust. May not God call us at any moment? What then remains to man of the riches, the honours, the pleasures he so much

coveted and desired? Unhappy is he who has lived but for his own selfish enjoyments. Therefore will I turn, Lord! in gratitude to Thee, for the blessings Thy paternal hand has bestowed on me, and for Thy mercies towards all mankind. Content with my lot, I will look without envy on my neighbour's possessions, and be thankful to Thee, my God! if I can share my bread with a more needy brother.

FINAL PRAYER.

Happy are those, who walk in Thy way, O Lord! and are sedulous in the performance of Thy holy Law; for we have naught to offer unto Thee save our deeds, on the worthiness of which depends our eternal salvation.

Yes, now I can feel and understand, that all that ennobles man, or adorns his works, is traced out in this holy law. The basis of the moral code of all nations is alone to be found in this divine source of all virtue.

Accomplish Thy work, O Lord! on all the nations of the earth, so that they may acknowledge Thy Unity, and recognise Thee, as the indivisible and sole Author of light and truth! Amen.

During the repetition of the Mussaph on both days of Pentecost, say the following:—

"He declareth His word unto Jacob, His statutes and His ordinances unto Israel." (Ps. cxlvii. 19.) Impressed with Thy mercies, Lord! the words of the Psalmist rise to my lips. Thy children glorify Thee, for the precious gifts Thy love has bestowed. Thy blessing vivifies the earth, and this day we celebrate the festival of the first-fruits. We raise our hearts in gratitude towards Thee, Author of the wonders around us!—towards Thee, beneficent Father! who hast prepared this beautiful habitation for Thy children, while we are also summoned to Thy sanctuary, to celebrate the anniversary of the promulgation of Thy law. Thus does Thy goodness provide for all our wants. With the

nourishment for the body, Thou dost give us likewise food for the soul, and providest for our existence on earth and our salvation hereafter.

May this reflection bring us joy and bliss. Passover is the festival of material freedom; but on this day, we commemorate the day on which Thou, Lord! didst deliver us from death, in withdrawing us from the dominion of darkness and sin.

Thou couldst not have bestowed on our ancestors a nobler possession. Thou couldst not have confided to them a more glorious mission than that of spreading among the nations enlightenment and truth. What should we be, or any of the families of the earth, had Thy voice not been heard on Sinai? True civilization would never have dawned; brutal despotism and ignorance would have covered the whole earth. But Thou didst announce Thy word to Moses, and teach Thy Law and precepts to Israel; the descendants of Thy faithful servant Abraham were chosen to instruct the sons of earth and spread abroad the knowledge of Thee, O living God!

How glorious is this mission! What joy and gratitude does this festival of Revelation excite within us! How can we show ourselves worthy of so great a blessing? We can do naught for Thee, God of goodness, Creator and Saviour of all! to repay Thy unending love and mercy. But vouchsafe to accept our deeds of righteousness, and our vows of filial obedience.

Are not the love and submission of Thy children the most acceptable offering to Thee? Yes; I will strive to obey Thy Law, to become impressed with its spirit, and to act in such a manner that my deeds may glorify Thy name. I will offer the sacrifice Thou lovest—the fervent prayer of a submissive heart. May it ascend to Thee, O my Father! Amen.

ANNIVERSARY OF THE DESTRUCTION OF THE TEMPLE, TISHAH BEAB (9TH OF AB).

This Fast commences at Sunset.

The ark is covered with a black veil; a solitary taper burns before it. The usual Evening Service is said; then, after Shemonay Essray, the Minister recites the Lamentations of Jeremiah, and the Service terminates with Alenu. In the morning, after the usual prayers, a chapter of the Law is read (Deut. iv. 25 to 40). Haphtorah: Jeremiah viii. 13 to ix. 24. After the return of the Law into the Ark, the Lamentations are chaunted. At Mincha, Psalm cxlv., Exodus xxxii. 11 to 15, and xxxiv. 1 to 11. The Haphtorah of fast days, Isaiah lv. 6, down to lvi. 9. [Portuguese say Hoshea xiv. 2–10, Micah vii. 18–20.] Then say the usual Shemonay Essray, in which the following is introduced in the 13th paragraph, before "Be Thou praised," &c.

COMFORT, O Lord God! the afflicted of Zion and Jerusalem, this desolate city, covered with ruins, overwhelmed with contempt, and destruction; console her who mourneth for her slain children, her ruined palaces, her lost glory, her scattered people. She covers her head in shame, as a barren woman who hath never brought forth. Her enemies have possessed themselves of her land; idolaters have become her masters; they have slain Thy people with the sword, and have massacred in their presumption the worshippers of the Most High. Therefore Zion weepeth bitterly, and Jerusalem lifteth up her voice. My heart is sorely grieved at the remembrance of these cruelties; my soul mourneth at the recital of these martyrdoms. But as Thou hast by fire destroyed her, O Lord! so by fire wilt Thou one day restore her, as it is said:—"I will be to her a wall of fire round about, saith the Eternal, and for a glory will I be in the midst of her."

Blessed be Thou, Eternal One! who wilt comfort Zion, and rebuild Jerusalem.

PRAYER.

"My eye runneth down with rivers of water for the destruction of the daughter of my people." (Lament. iii. 48.) Lord God! my soul is oppressed with grief at the thought of the sad event we commemorate this day, and the sufferings of our ancestors fill my heart with sorrow. Israel's glory is departed. Jerusalem is fallen. The temple, dedicated to Thy name, hath been profaned by the gentiles, Thy altars have been overthrown, and Thy sanctuary has been consumed by fire.

Woe to us! the kingdom of Judah is fallen; her children are dispersed, and, like a lonely widow, she mourneth and sheddeth tears for her departed glory and her children that have perished by the sword.

But Thou, O God! art righteous; only when our fathers had rejected Thy repeated warnings was Jerusalem laid waste, and her children exiled far from her ruined walls, because they had forsaken and profaned Thy holy law. In the pride of their prosperity they forgot that it was to Thee, O Lord! they owed their glory and their prosperity; they followed the evil inclinations of their hearts, neglected Thy precepts, disregarded Thy admonitions, forgot Thy word, and transgressed Thy commands.

Through the transgressions of her children was Jerusalem brought low; by their sins were shame and desolation brought upon Zion. The disobedience and downfall of our ancestors have brought on us sorrow and affliction, and we weep this day for their sins which are still unatoned.

But, Lord! Thy justice is eternal; Thy anger is but of short duration, and Thy promised mercies are unfailing. The punishment inflicted on our forefathers contributed to the fulfilment of Thy gracious designs; for in dispersing us among the nations, Thou didst prepare them for the period, when through Israel all mankind shall be taught the great

truth of Thy UNITY. Thus, O Heavenly Father! does Thy chastisement contain the germ of salvation!

Although we are not able to offer our sacrifices in Thy Temple, we bring unto Thee the offering of the heart, and we promise to preserve it in future as an undefiled sanctuary free from impurity and profanation. O our Father! deign to assist us with Thy protection; help us to adorn this altar with a crown of pious deeds, and may the expressions of our trust ascend, as fragrant incense, towards the throne of Thy holiness!

May this day of humiliation be a lesson and a warning. May the misfortunes of Thy people in olden times, and those of our own days, be regarded as a sufficient punishment and expiation. Thy justice is even now tempered with mercy; for everywhere are Thy blessings extended over us. May they remain with us for ever, O our Deliverer and Comforter. Amen.

FOR A FAST-DAY.

To be introduced in the 15th paragraph of Shemonay-Essray, before "Be thou praised," &c.

Answer us, O Lord! answer us on this fast-day. Merciful God! have pity on us in our afflictions, and look not to our wickedness, and hide not Thy face from us, nor turn away from our entreaties; be near to us when we cry to Thee, and do Thou graciously send us consolation. Accept our prayer, and, even ere we call on Thee, answer us, O our Father! as it is written in Thy word, "Before yet they call, I will answer; while they are yet speaking, I will hear;" for Thou art the Lord who answerest in every time of trouble, redeemest and savest in every season of affliction. Amen.

RELIGIOUS INITIATION.*

PRAYER BEFORE THE INITIATION.

ETERNAL GOD! I thank Thee that it has been Thy will to cause me to be reared in the faith of Israel. I now joyfully approach Thy sanctuary to declare openly that I will bind myself to observe Thy precepts. Although young and inexperienced, I fear not to undertake the numerous duties which this solemn day imposes on me; for I know that Thou dost in love direct and guide the steps of Thy children. I am ready to avow solemnly my firm faith in the unity of Thy name, and the truth of Thy immutable law, which Thou didst reveal unto Moses. I therefore promise, from the depths of my soul, to remain faithful to Thee, my Father and God! never to violate willingly the precepts of Thy law, but to obey Thy commandments until death shall remove me from earth.

Receive me, O Lord! into the brotherhood of Israel, strengthen my soul, and support me in the practice of virtuous deeds. Teach me to resist temptation and evil example; inspire me with Thy Spirit, so that my desires may be in accordance with Thy will, and my happiness consist in pleasing Thee.

Cause the lessons and counsels of my parents and teachers to take deep root in my heart; may their example be the guide of my actions; so that I may become worthy of Thy blessings. May the vow I make this day be ever present to my mind, so that I may devote my body and soul to Thy service. I am altogether Thine, O Lord! for if my childhood has been a preparation for my admission into the community of Israel upon earth, my whole life should be the

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* In many places a religious initiation, or, as they call it, confirmation, has been introduced; but the custom has not yet become general.—L.

means of preparing me for the eternal union with Thee in heaven.

PRAYER AFTER THE CONFIRMATION.

Be Thou praised, Holy One of Israel! who hast deigned to receive me into the community of Israel. I openly confess my belief in Thy UNITY, Thy goodness, Thy omnipotence, and Thy eternity. I promise faithfully and sincerely to follow the precepts of Thy law with a docile heart, and to cling with a firm and entire faith to the hopes which, in this world and the next, will prove the reward of obedience.

I beseech Thee, O Father! to detach from my mind every thought opposed to our holy faith; for it were better that my earthly career should be early closed, than that the desertion of the true faith should shut me out from Thy heavenly presence.

May it please Thee to vouchsafe the abundance of Thy blessing to my parents and teachers, and deign to guide my steps in this world, so that, through piety, strict morality, and uprightness, I may be a worthy follower of our faith, and devote my life to Thee, O God of Israel!

May this solemn promise never become effaced from my mind, so that in my last hour, as now, I may exclaim, in the sincerity of faith, "Hear, O Israel! the Eternal our God, the Eternal is ONE. Blessed be the name of His glorious kingdom, for ever and ever."

PRAYER TO BE SAID BY THE PARENTS, ON THE DAY OF INITIATION.

Thou hast vouchsafed to me the blessing to educate my child until this day. Through the dangers of early infancy has Thy merciful hand protected him, and now, with a grateful heart, I come to devote him to Thy service, as did formerly the parents of Samuel in the case of their earnestly coveted child.

Thou hast just received him into the brotherhood of Israel

it is henceforth on his head, O my God! that the responsibility of his conduct towards Thyself and towards his fellow-men will rest. I tremble when I think of the dangers which beset him in his path, of the seductive enticements which he will have to encounter, and of the errors and wrongs of which he may become guilty.

In this apprehension I approach Thee once more, O my God! to seek for aid to calm my anguish and to ask for the fulfilment of my hopes. O deign to extend Thy protecting hand over my child; watch over him as he advances in years, as Thou didst over his early infancy; and if he should happen to falter in his path, send to his aid Thy angel to guide him aright, make easy for him the difficulties which beset his life, and spare him from too severe trials; cause him also to find favour in the sight of man by his virtuous conduct. Above all, suffer him not, O Lord! to forget the vow which he has just pronounced, but aid him to remain faithful to Thy law, O God! and to bring upon himself Thy heavenly blessings and the love of good men. Amen.

PRAYER FOR THOSE PRESENT AT THE INITIATION.

"My son! if sinners wish to entice thee, consent thou not." (Prov. i. 10.)

My God! Thou hast just now suffered the young scions of Thy people to be admitted to Thy divine bosom. May the love for Thy law be always the vivifying principle of their soul, and their whole life bear the impression of purity and innocence which our religion has even now imprinted on their mind. May they enrich by their piety the heritage of the people faithful to Thy covenant, and confer honour by their deeds on our blessed religion.

Lord! cause Thy blessing to descend on the heads of these children, and let it be Thy pleasure that their life may be exempt from sorrows, and their days on earth be peaceful and happy and sanctified by Thy faith. Amen.

THE PARENT'S BLESSING.

May the angel who redeemed me from all evil bless this child; may my name be called on him and the name of my fathers, Abraham and Isaac, and may prosperity accompany him on earth. My God! bless him in Thy mercy, and render him like unto Ephraim and Menasseh. (*If a girl, say*, Render her like unto Sarah, Rebeccah, Rachel and Leah.) Amen.

THE MARRIAGE SERVICE.

PRIVATE PRAYER TO BE USED BY THE BRIDE, ON THE BRIDAL MORNING.

"Unto Thee lift I up my eyes, O Thou! that dwellest in the heavens." (Ps. cxxiii. 1.) Deeply impressed with the importance of the step I am about to take, I acknowledge, O Lord! Thy mercy and goodness, which have followed me from my earliest years, and beseech Thee to continue to me Thy protection and blessing.

I shall soon appear before Thee, my God! to vow fidelity and devotion to the husband Thou hast destined for me, and to receive from him the same promise. An indissoluble tie will link my destiny with his, and at his side must I walk until death will separate us here, to reunite us in eternity. But what will be my lot in this new path of duty? This day will decide my future life on earth, and I cannot even foresee what is reserved for me on the morrow; for an impenetrable veil covers the days to come. Thou, Lord! canst alone see that which is hidden from us; Thou alone dost know the future which awaits me. Thy holy will be done! Only let me find favour in Thy sight, and receive, O God! the humble prayer I address unto Thee in this solemn hour.

Deign to bless Thy handmaid on this day, so important

to her. Aid me, O Father! to acquire virtues which will render me worthy of Thy beneficence, and fitted to retain my husband's affections. Grant me Thy divine protection, so that I may fulfil the new duties imposed on me this day; strengthen my soul to bear adversity and those trials which await me; enlighten my spirit, so that I may assist him by my counsels, and bring comfort to the one who is now to become my dearest friend and protector. Watch over him and me, and preserve the feeling of religious trust in our hearts, so that we may walk united in the path of duty; and may love and peace, with Thy blessing, reign in our house! Amen.

PRAYER TO BE SAID BY THE BRIDE, AFTER THE CEREMONY.

My God! I have now entered into the sacred bonds of matrimony, hallowed by the law of Moses and Israel. Deign, O Father! to bless our union; for without Thy favour all our hopes are vain; cause peace and harmony, the source of true happiness, to reign in our dwelling. Give us cheerfulness, strength, courage, and resignation to bear up against the sorrows and trials inevitable in married life, and inspire us with mutual forbearance for each other's faults. May I ever remember that meekness and deference are woman's most fitting qualities, and that modesty and piety are the first duties of a daughter of Israel. For thus it is written: "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord alone shall be praised." (Prov. xxxi. 30.)

Preserve us, Lord! from all that might disturb our peace; and sanctify, I beseech Thee! the union which we have entered into. Grant that I may always find in my husband a faithful friend and a tender guide, and, in my new family, the affection which formed my happiness and joy in my parents' house.

Extend Thy favour over us, O Lord! so that in the decline of life we may joyfully recall this day which united

our destinies; and may our thankfulness ascend towards Thee, our Father and Benefactor! Amen.

PRAYER TO BE SAID BY THE BRIDEGROOM.

O God! at the creation Thou didst say "that it was not good for man to be alone." (Gen. ii. 18.) And now I stand in Thy presence, and, in accordance with Thy holy will, I am about to form the sacred tie which will unite me for ever with the woman of my choice, according to the Law of Moses and the customs of Israel. Deign, Thou! to be witness of the promise I now make, faithfully to fulfil my new responsibilities! I promise to be her faithful and devoted friend, to surround her with every mark of affection and respect, to protect her with my strength, and support her by my labour. Ever mindful of the weakness and delicacy of her sex, she shall find in me an indulgent guide, a sympathising friend, who will endeavour to set her a righteous example.

But vain is man's endeavour, if Thou, Lord! dost not second it. Therefore do I, on this solemn day, entreat Thy protection for us both. Deign, O Lord! to inspire my wife with those virtues mentioned in Sacred Writ, which render the righteous woman more precious than all the treasures of the world. (Prov. xxxi. 10.) May I find her endowed with the amiability of temper and serenity of mind, which spring from a deep religious conviction, and are the highest charm of domestic life. Grant me courage and prudence to labour and to provide for the wants of our household, and cause Thy blessing and Thy grace to rest on our new home, so that we may walk in harmony and peace in this life, and at its decline yet bless this sacred day. Amen.

PRAYER TO BE USED BY THE BRIDE'S PARENTS.

My God! although I hope to secure my child's happiness this day, still is bitterness mingled with my joy; although my heart overflows with gratitude for Thy mercies, yet I

feel saddened when I think that this day decides the future lot of my child, and I am unable to foresee the destiny awaiting her. Therefore do I come to implore Thy blessing and help in her behalf.

Lord! Thou knowest that I have faithfully striven to fulfil my parental duties. I have instilled in her mind the precepts of Thy law. I have taught her to love and fear Thee, and to put her happiness in the performance of Thy holy will. As she now is leaving her parents' home, and must follow her husband, I ask, "Will he treat her with tenderness? will he advise her affectionately? will he be forgiving and indulgent for the faults of inexperience? Will he strive to promote her happiness?" This uncertainty, these thoughts, disturb my mind. I therefore pour out my soul before Thee, Lord! and, in hope for Thy heavenly mercy, I strive to allay the anxiety which weighs on my heart.

Merciful God! strengthen my child's noble and generous sentiments. May her religious conduct and virtue make her find favour in Thy sight, and render her lovely in the eyes of her husband, so that respect and love may attend her, and peace and union reign in their dwelling.

May the gentleness and piety of the wife, the courage and devotion of the husband, merit Thy paternal blessing, and render them worthy of the esteem of their fellow-men. May they remain uncorrupted in prosperity; and should adversity be their lot, may they yet remain united and resigned to Thy will. Hearken unto me, O God! grant my prayer for the happiness of my child. My only hope is in Thee! my Father and Saviour! Amen.

PRAYER TO BE USED BY THE BRIDEGROOM'S PARENTS.

The future is so hidden from us, Lord! that I tremble at the idea that this day is to determine the happiness of my child; therefore I come to Thee, O God! to allay my anxieties, and to supplicate Thy blessing in behalf of my son and his bride. Lord! Thou knowest with what love I have fulfilled

my parental duties: I have endeavoured to inculcate in my son's mind the sacred precepts of virtue and religion; I have taught him to place his happiness in the accomplishment of Thy holy will and the performance of his duty. Now, that he is erecting a home for himself, will he have strength and wisdom to support the needed outlay, and prudence to direct it, and will he be successful in overcoming the difficulties which always beset our life?

According to Thy holy word, he leaves his father and his mother, to cleave to his wife. Will he patiently bear with her faults? Will he accept good advice and example from her with gentleness and affection? This uncertainty, these thoughts, would harass me, did I not trust in Thy heavenly blessing, had I not faith in Thy divine goodness, and were I not to recall the words of Holy Writ: "House and riches are the inheritance of fathers; but a prudent wife is from the Lord." (Prov. xix. 14.)

God of my fathers! strengthen my son's spirit, sustain and enlighten his soul, and support him lest he stumble; may he find in the practice of religion the strength necessary for the fulfilment of the various duties now imposed on him; may he live in joy with the wife of his bosom; may he find in her all the qualities which adorn human existence, and ever surround her with proofs of affection and respect, so that peace and friendship may be their portion.

Grant my son happiness, O Lord! for in Thee do we put our trust. Amen.

PRAYER TO BE USED BY THOSE WHO ARE PRESENT AT THE CEREMONY.

"The Lord make the woman that is come into thy house like Rachel and like Leah, who both did build up the house of Israel." (Ruth iv. 11.) Eternal God, Source of all joy! who didst create man in Thy image, and give him a companion formed of his own body, as a sign that in the sacred bond of marriage the existence of two in-

dividuals should be blended into one; who blessest in Thy providence the union formed between man and wife according to Thy will,—do send blessing and prosperity on these Thy servants who stand here as bride and bridegroom. May it be Thy will to fill their hearts with sincere and mutual affection, so that they may establish a house that shall be pleasing in Thy sight. Regard them with favour and mercy, and cause the yoke imposed on the bride to be one of love and peace; chaste and faithful, may she be pleasing to her husband, as was Rachel; may she be prudent and modest, as Rebeccah; and may she enjoy long life, like Sarah. May the spirit of evil never enter her heart; and may she ever remain strong in faith, and firm in the fulfilment of Thy commandments.

May they both lead a pure and irreproachable life; may they see their children's children unto the fourth generation; and after a happy old age may they attain the repose reserved for the righteous. Amen.

PRAYERS FOR THE USE OF CHILDREN.

A CHILD'S MORNING PRAYER.

I THANK Thee, O God! for the rest and strengthening sleep Thou hast granted me during the night, and for the glorious light of day Thou dost cause to shine again for our benefit. I thank Thee also for the blessing of health granted to me.

Make me good and amiable, so that I may obey my dear parents and instructors, who take such pains to teach me; for I shall then deserve Thy blessings.

May Thy holy name be praised on all the earth! Amen.

A CHILD'S PRAYER AT TABLE.

Through Thy goodness, O God! Thou satisfiest the desire

of all Thy creatures; every day dost Thou give me food and supply all my wants.

Therefore I thank Thee with all my heart. I will try to follow Thy holy will, taught by my parents and instructors; for, when I am good and obedient, Thou wilt love me. Send prosperity, I pray Thee, to my parents and all mankind. Be Thou praised, O Great Creator! who givest food to all. Amen.

A CHILD'S EVENING PRAYER.

God of mercy! night has come again, and I lie down and give myself up to sleep without fear. No harm can befall me; for Thou never sleepest, but dost watch over and guard us all. I beseech Thee, to watch and protect me during the hours of sleep. Protect likewise my dear parents, who are so kind to me, and teach me to know Thy holy will. Amen.

PRAYER BEFORE SCHOOL.

Lord God! Thou hast given us understanding, so that we may acquire wisdom and knowledge; Thou hast commanded us to labour, that we may become useful to ourselves and others. We now promise to be obedient and attentive to the lessons imparted by our teachers. May it please Thee, O Lord! to enlighten our understanding and bless our endeavours. Amen.

PRAYER AFTER SCHOOL.

We thank Thee, O Lord! for the information we have gained this day through the means of our teachers.

We thank Thee, for having given us faithful guides who instruct us in kindness in our holy faith, and store our minds with correct ideas and useful knowledge, so that we may become fit one day for the performance of the various duties of life.

May we never forget the debt of gratitude we owe them,

and may their lessons of wisdom render us submissive and obedient to Thy commands. Amen.

A CHILD'S PRAYER FOR HIS PARENTS.

I thank Thee, O Lord! for having given me kind and affectionate parents. Create in me, O God! a pure heart, and an upright mind, that I may love and honour them, and prove by a ready and willing obedience my gratitude for their fostering care. Protect them, O Lord of mercy! from all evil, prolong their days on earth in peace and happiness, and grant them eternal salvation. Amen.

Guide me, Lord! so that an affectionate heart, a ready obedience, and a respectful bearing on my part may in some measure recompense my parents for their anxious care and self-denying love; and may I ever remember their wise and earnest counsels and pious teachings; so that, through my conduct, I may be to them a real blessing and a cause of joy. Grant them, Lord! I beseech Thee, long life, prosperity, and peace, and vouchsafe to them a share in the blessing promised to the holy patriarchs. Amen.

A CHILD'S PRAYER FOR AN INVALID.

Heavenly Father! Thou who dost kindly hearken to the prayers of Thy children, have mercy on my suffering [*father*, or *mother*, or *sister*, or *brother*, or *friend*]; have pity on him (her), soothe his (her) pains, and cure his (her) sickness. Grant him (her) Thy grace, for the sake of Thy holy name, and because of our fathers Abraham, Isaac, and Jacob. Amen. Selah.

PART SECOND.

SPECIAL PRAYERS AND MEDITATIONS.

PRAYER.

"O Lord! open Thou my lips, and my mouth shall declare Thy praise." (Ps. li. 15.) Ineffable Being! whose name we are not worthy to utter! Eternal Source of all good! from whom all things spring, through whose will all exist, and in whom all must end! receive this day the offering of my heart, and mercifully accept my humble worship.

I come not, Lord! to give expression to my wants or to solicit worldly wealth. I am content with that which Thou hast granted me; for Thou knowest best what is for my benefit. I hope in Thee, and humbly await the decrees of Thy infallible justice.

It is no unworthy sentiment which leads me towards Thee. I come, Sovereign Guide! to throw myself on Thy mercy. I come to adore, to seek Thee, to ask for a ray of Thy light to guide me safely. I escape from the agitation and turmoil of the world, to commune through prayer with Thee.

Thou art indeed our only Hope, the supreme God of truth. The wounded heart and the suffering soul find refuge beneath Thy wing; for "the Lord upholdeth all that are falling, and raiseth up all that are bowed down." (Ps. cxlv. 14.) But dare the creature to address his Creator? can he venture to speak to the Eternal, saying, Hearken unto me?

Yet, Holy One of Israel! I approach Thee, for Thou art my Father; Thou dost Thyself encourage me to pray; the voice of Thy love, echoing throughout all nature, invites me to draw nigh unto Thee. Enlighten my soul, O Father! so that I may comprehend Thy greatness; O Creator of this vast universe! hearken to my prayer. I love and adore Thee; for Thou art my Father and God, and Thy works and my own heart tell me that Thou art beneficent to all and omnipotent in all Thy deeds.

What master is so merciful as Thou! all our duties towards Thee consist in adoring and thanking Thee, in acknowledging our short-coming and frailty, and in imploring Thy aid and forgiveness. Yet we find these things too onerous, while we bow daily before human vanities, and thus become the cause of our own unhappiness.

O! enlighten our eyes and purify our souls; revive the hearts of those that have lost the sense of religious duty by indifference. Remember the covenant made with Thy people, and the prayer of Solomon, who asked of Thee, that "when this people which beareth Thy name will return to Thee, will pray and seek Thy face, renounce sin and act penitently, Thou wouldst hearken in Thy dwelling in heaven, and forgive their sins and renew Thy favours."

O! may all men at length acknowledge and believe in Thee, and their hearts become united in Thy service. Extend to them Thy blessing and pour out over them Thy spirit; so that they may love and help each other as brothers, and their prayers ascend as accepted hymns towards heaven, as the offering of a united world to its Creator, God, King and Saviour. Amen.

SUBMISSION TO THE DIVINE WILL.

"Hear the voice of my supplications when I cry unto Thee, when I lift up my hands towards Thy holy oracle." (Ps. xxviii. 2.) Heavenly Father! I crave Thy guidance and protection; enlighten the darkness of my spirit, so that

every prayer I utter may improve my heart. By Thee alone I wish to be led, and I desire to obey Thy commandments. I will strive to please Thee; to love all that Thou lovest, and to avoid all that is condemned by Thee. I will seek to do good, for the love of good, and for the glory of Thy name; I will endeavour to cast aside all selfish human motives, every thought of vanity or interest, pride or selfishness. I will place my happiness and pleasure in accomplishing Thy will towards all men and in benefiting and serving them with all my means.

Deign, Lord! to watch over me; guard me against the temptations of sin; preserve my soul from the allurements of the world; do not abandon me to the power of iniquity, but let Thy strength be my support, that I may always act uprightly.

Permit not men's opinions to entice me from the path of our faith; nor allow the scoffs of the impious to deprive me of its consolation. The peace and tranquillity I enjoy from my belief come from Thee, and in Thy grace I find a happiness which no man can bestow.

Goodness and mercy are Thy attributes. Lord! extend them to me this day, although my sins are many; and let Thy mercy blot out the transgressions I have committed against Thy precepts, though my ingratitude is inexcusible. Thou, Lord! alone knowest the days I have yet to live. O may I, through Thy grace, remain in future true to Thy law, and perform what is pleasing in Thy sight.

May I merit Thy mercy by words and deeds, by benevolence towards others, and by the kindness and love I bear them; and may I find favour in Thy sight, O my Father and Creator! Amen.

ACKNOWLEDGMENT OF GOD'S MERCIES.

Great God! who hast created and sustained me alive, receive my humble worship. What is my life, my existence? a passing breath, a fleeting shadow! But Thou, God! art

all in all to me. Thou didst exist before I was created, and Thou wilt be, after my body will have mingled with the dust; for from eternity to eternity Thou art God.

I exist in this world through Thy favour, I shall also owe to Thee my life in the future.

From the cradle, Father of Goodness! hast Thou watched over me; every moment of life has been the gift of Thy love. To whom do I owe all the hours of contentment, all the moments of happiness, all the sweets of joy I have tasted? Who has bestowed on us our senses, the admirable instruments by which we appreciate Thy gifts? Who has granted me my soul, which is a ray of Thy divine light and the source of my eternal life? Who has vouchsafed to us those affectionate relatives and loving friends who cast joy and sunshine over our existence? Thou alone, O Father! Thou hast also given me a heart capable of loving Thee, and a tongue which can express my gratitude. How great is Thy goodness, how boundless Thy greatness! while Thy power equals Thy beneficence.

Glorious is man's destiny, therefore should his gratitude be heartfelt and sincere. He who rules over all, who sustains the universe as though it were a drop of water, deigns to have regard to the happiness of His creatures, to love and protect them. How can we possibly disregard His law of love? I feel the necessity of loving Him from motives of gratitude, and of loving my fellow-man, for my own happiness' sake. How could I despise or refuse to love my fellow-creatures, when the Lord deigns to love us all!

I implore Thee! be our protector and guide. Who loves as Thou lovest, who besides Thee can lead me to eternal happiness? I ask not for worldly possessions, I am content with the share which Thou hast allotted me, and thank Thee daily for all Thy mercies. Thou knowest best what is good for us, since "Thou givest food for all in due season." (Ps. cxlv. 15.) My desires should be limited to my necessities and Thy will. Can I, blind mortal, judge what is

beneficial or otherwise? I trust in Thee—need I fear or desire aught?

Lord! teach me Thy ways, so that I may walk in the light of Thy spirit. I will strive to follow Thee, to listen to Thy teachings, to perform Thy will by doing good and pursuing truth and virtue; for I know that to love truth and exercise righteousness is to know and love Thee.

AN APPEAL TO DIVINE MERCY.

"Unto Thee, O Lord! do I lift up my soul." (Ps. xxv 1.) How often have I transgressed Thy commandments, O Lord! I have repaid Thy love with ingratitude, and been unmindful of Thy long-suffering; yet Thou hast pardoned me. Ashamed and penitent, I now feel how I have disregarded Thy goodness.

Heavenly Father! forgive, I beseech Thee, the errors of my past life; be merciful, and help me to amend and to commence a new existence. Lead me in the way of humility and virtue, endow my spirit with wisdom, and permit not my reason to lead me into infidelity. Lord! my soul soars towards the abode of Thy light; draw it nearer and nearer to Thee, secure it from the impurities of matter, so that it may gradually rise to the dwelling of the purified spirits, even Thy presence, my God and Saviour! Amen.

THOUGHTS ON CHARITY.

"Say not, I will do to him as he hath done to me." (Prov. xxiv. 29.) "If thy enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink." (Ibid. xxv. 21.) The charity, which the law of God has imposed as a duty on every child of Israel, requires that we should love all mankind, who are our fellow-creatures, that we should wish and do them all the good in our power; speak in their defence in their absence, help them by our counsels, support them in misfortune, console them in afflic-

tion, rejoice in their success, and sympathise with their sorrow.

Does this love for our fellow-creatures consist merely in abstaining from evil words and deeds against them? Is it merely a negative virtue which the most indifferent heart can feel? No! such is not, cannot be, God's command "to love our neighbour."

Charity, the most sublime of virtues, should be an active feeling, and incite me to endeavour to promote the happiness of another as though it were my own; because to love my neighbour as myself, means that I should become identified with him, so that no sorrow or joy can attend him in which my heart should not participate. Such a love I owe not only to a friend, benefactor, or relative, but likewise to every fellow-creature, regardless of rank or faith; I owe it even to my enemy, according to Holy Writ, as stated in Proverbs xxv. 4. How guilty then is that man who, instead of cherishing such a sacred love, not only remains indifferent to the condition of his fellow-creature, but grieves and feels envy at his success, or delights in calumniating his neighbour, and thus destroys his happiness and good name. Preserve me, Lord! from this sin, and, if my heart be guilty, do Thou in mercy purify it from these stains and pardon me, because of Thy goodness.

To be charitable towards our neighbour requires also to avoid scrupulously wounding his feelings, injuring his reputation, or offering him any indignity. What bitter tears are often shed in consequence of a taunting word uttered in a moment of pride or thoughtlessness! To be truly charitable to the poor, we must display all the delicacy of a kind and feeling heart. Is it benevolent to throw disdainfully a coin to a poor man, while our homes and hearts are alike closed against him? Is it charity to devote a little of our means in a fit of repentance for the use of the needy, without bestowing a thought or care on its proper disposal? Preserve me, Lord! from such deeds of charity, and let me not forget that "the ransom of a man's soul are his riches."

Teach me then, O Father! to comprehend more correctly than do the vain-glorious and worldly the duties of religion, so that I may feel towards the poor man as towards an unfortunate though deserving brother, in whose sufferings I must sympathise, and endeavour to give relief, by affording him aid and counsel, so that he may become able to labour for his own support. I must save him from self-abasement, despair, and temptation, and provide for his urgent need, before looking to my own distant wants. By thus acting I shall be only acquitting myself of a debt due unto Thee; for, according to Thy divine precepts, the superfluity of one brother is the rightful property of another.

May I ever remember, O God! the blissful precepts by which Thou dost exhort us to love all the unfortunate without regard to faith; since universal charity is an essential of the religion which Thou didst in goodness and wisdom bestow on our fathers. May I never forget that, according to Thy divine ordinance, the stranger and the Israelite are equal before Thee; that Thy religion does not make eternal salvation the exclusive privilege of its followers, but that it regards the pious, of whatever denomination, who act virtuously, as destined for eternal happiness (Talmud); for all men are brothers before Thee; and "Have we not all one Father? hath not one God created us?" (Malachi ii. 10.)

Lead me, by Thy grace, O God! to pardon my enemies; so that I may not entertain feelings of hatred, bitterness, or revenge toward them; that I may never speak against them, nor take pleasure in hearing evil spoken of them; but that I may pray for, and even serve them, should an opportunity offer. I know how difficult this duty is; yet it is not beyond our power, or else Thou wouldst not have commanded it. The example of Joseph, loading with benefits those very brothers who had betrayed him; the gratitude evinced by David toward those who had shown kindness to the remains of his persecutor—Saul, teach us how we ought to conduct ourselves towards those who have acted evilly

towards us. Only let Thy spirit aid me, O God! help me to become reconciled with all men, and to love them with a brotherly love. Amen.

HUMBLENESS BEFORE GOD.

"In the high and holy place I dwell, yet also with the contrite and humble of spirit." (Isaiah lvii. 15.) Sovereign of all the worlds! in offering my supplications I rely not on my own merit, but on Thy abundant mercies. What am I? what is my life? what is my goodness? what my righteousness? what my merit? what my power or might? How dare I venture to speak aught before Thee? Behold the mighty are as nothing before Thee; the men of renown as though they had not been; the wise, as without knowledge; the intelligent, as devoid of understanding; for the greater part of their actions is emptiness, and their life but vanity in Thy presence; for man's days are fleeting, and his bodily pre-eminence over other creatures is as naught before Thee, for all is vanity. Of what have I then to boast—frail and powerless as I am—what is my superiority over the other dwellers on earth? Is there aught of evil or of misery I do not share with them? Are decay and death not common to us all? Will not the monarch sleep in the dust like the beggar? Will not the poor, who extends here his hand for alms, be exalted above me in the abode of the righteous, if his heart is found purer before Thee, Lord! than mine? Cease then, my soul! to be occupied with the vain distinctions which wealth and poverty have established among men; be not arrogant in success or cast down in adversity; and remember that we are all children of the same Father, who in His loving-kindness forgets not the humble and lowly, and recompenses all the deeds of His creatures.

SUPPLICATION IN SORROW.

"Out of the depths have I called unto Thee, O Lord!" (Ps. cxxx. 1.) Lord! sorrows assail me; my heart droops

beneath the weight of trial; but hope has not left me; I know that the unhappy do not implore Thee in vain, and I come to Thee, O Father! to seek Thy mercy; turn not away Thy countenance from me, but hearken to my prayer, and grant me enlargement.

Yet, if Thou hast otherwise decreed in Thy inscrutable wisdom, if the trials imposed on Thy servant must still be endured, I will not murmur, but bear all with submission; and, though my heart may still feel the rankling wound, I will at least bow resignedly to Thy will, and bless the hand that strikes me.

May Thy will be done, O Lord! Amen.

THANKSGIVING AFTER A FORTUNATE RECOVERY.

"I love the Lord, for He hath heard my voice and my supplications." (Ps. cxvi. 1.) I thank Thee, O God! because Thou hast not rejected Thy servant's prayer; Thou didst hearken unto my supplication, and hast restored me to health by Thy almighty power, and at Thy voice the dangers which surrounded me were chased away. Accept, O Lord! the offering of my gratitude and the vow I now make to devote my heart to Thy service, and so to employ my life as to become worthy of Thy blessings. O Eternal God! inspire me with the spirit of Thy love, so that I may be enabled to assist my fellow-creatures, and to lead many to Thy service. May Thy goodness be ever present to my mind, so that the remembrance of Thy mercies may strengthen and sustain my courage in the trials which it may please Thee still to impose on me. In Thee alone do I trust, O Lord! and to Thee alone do I render thanks; for Thou hast been my strength and salvation, and to all eternity Thou alone art God! Amen.

RESOLUTION TO AMEND.

Often have I promised to reform, and as often have I also violated my promise by again falling into the same errors

and forsaking Thee, O Lord! The love of the world, selfishness, frivolty, and vanity have made me forget my good resolutions. Teach me, O Lord! to comprehend that Thy love alone can lead me to everlasting happiness. O Father! let me not increase the number of my iniquities. I will strive to avoid sin, and return to the observance of Thy law. But of what avail are my resolves, if Thy grace come not to my aid? Therefore do I beseech Thee, Lord! to strengthen me that I may accomplish my duty, to support me in my struggle against temptation, and to fill me with true wisdom, that pious deeds may be a delight to my soul.

Heavenly Father! Thou alone art perfect; but Thy law teaches us that the practice of virtue is an approach towards perfection; deign, therefore, to aid my endeavours, and support me in the way of righteousness. Lord! make me an instrument of Thy goodness towards Thy creatures; since in doing good to others I obey Thy will. When the poor appeal to me, may I be stimulated to benevolence, so that those who seek my feeble aid may be received with love; for "whoso mocketh the poor, blasphemeth his Maker." (Prov. xvii. 5.) I will look on every man as my brother, as a child of Thine, O Father! I will extend my hand to the unfortunate, protect the orphan, support the humble, and feed and clothe those exposed to hunger and destitution

May the good I do be devoid of all self-interest, selfishness, vanity, or even of the hope of future reward; may it be only devoted to the glory of Thy name and the well-being of man; for we can best display our faith in Thee by imitating Thy attributes of mercy and kindness.

But our duties are not confined to the poor; for all others can receive good or evil at our hands. I will endeavour, O Lord! to love my fellow-creatures as myself, without any personal consideration, and to forgive those who have shown themselves my enemies. I promise never to calumniate others, or to give their acts evil constructions; but I will strive to forget their offences, to behave towards them with kindness and justice, sincerity and truth, according to the pre-

cepts of Thy law. If happiness be their lot, I will not be envious of them; and, if misfortune assail them, I will come to their aid. Give me sufficient wisdom to recognise the righteous man, so as to esteem him, the deserving poor, so as to afford him succour. Should the unworthy ever make an injurious use of my confidence and kindness, let me not thereby be led to become unjust towards others, and suspect the honest and truthful; for it is better to be deceived than to act unjustly. Too much prudence in giving assistance often conceals coldness of heart. Thou alone canst judge correctly, O Lord!

O God! preserve my soul from pride and vanity, so that I may be enabled to judge of myself without too much indulgence. Let me not despise the lowly, or flatter those high in worldly rank. "Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud." (Prov. xvi. 19.) Teach me humility, so that wealth and worldly rank may never lift up my heart, and that I may not rely on my own acts as meritorious in Thy sight; for from Thee alone, O Lord! do I await my happiness in this life, and in the life to come.

I will strive to direct my heart towards Thee, and train my thoughts to fulfill Thy behests, as the chief aim of my existence. I will endeavour to obey and adore Thee, and to await salvation and help from Thy omnipotent will alone. May my heart also accept with resignation and humility whatsoever it may please Thee to decree concerning me.

Help me with Thy spirit in the endeavour to pursue the light of Thy revelation. Support me with Thy strength when I stumble; for Thou upholdest the weak. Lord! in Thee alone do I trust; in Thy light alone will I walk. Amen.

PETITION FOR PERSEVERANCE IN DOING GOOD.

Thou knowest my heart, Lord! with its good and evil propensities; Thou knowest that my intentions are good,

and that my sentiments incline towards a pious life; but in the struggles of my heart evil passions often gain ascendancy, and I should fall if Thou didst not come to my aid.

May it please Thee, my God and the God of my fathers! to inspire me with love for Thy law. Let me not be led into error, temptation, or sin. Let not evil thoughts rule over me; and let not wickedness and evil counsel have dominion over me and mine. Strengthen my heart in the love of good and the practice of pious deeds; make me humble and submissive to Thy will, and grant that I may find grace, favour, and mercy in Thy eyes, and in the eyes of all mankind. Amen.

PETITION FOR MERCY FOR ONESELF OR ANOTHER.

Father of infinite goodness! we live but through Thy mercy; all that we are, all that we have, we hold but from Thee. Thou alone knowest our wants; Thou alone canst supply them. To Thee and not to man must we address ourselves in times of trouble. Therefore, full of confidence in Thy goodness, I come to implore Thy help; I humbly beseech Thee to hearken to my prayer. (*If there be an especial matter to be asked for yourself or another add it here in your own words.*) I rely not on my own merit or that of any other human being in imploring Thee; but for the sake of Thy attributes of mercy grant my request, just as Thou givest food gratuitously to all Thy creatures, because of Thy inexhaustible goodness. Amen.

IN A TIME OF PUBLIC CALAMITY.

"O Lord! wherefore standest Thou afar off? hidest Thyself in times of distress?" (Ps. x. 1.) Towards Thee, O God! I raise my heart, full of hope and faith, in this time of suffering and calamity. I implore Thy mercy; cast us not off, O Lord! do not forsake us in our distress. Behold, Thy hand weighs heavily upon us Thy children because of

our sins. Have pity on our suffering, unworthy though we are of Thy grace; for we hope still in Thy goodness. O Father! forgive our transgressions, as Thou didst pardon our fathers when they prayed unto Thee; come to our help, O Lord! and deliver us.

Notwithstanding my unworthiness, I approach Thy throne with a well-founded confidence; for I know that Thou watchest over all, both the sinner and the sinless ones, and wilt not reject the prayer of those who invoke Thy name in the hour of distress.

Blessed art Thou, O Lord! who dost hearken to prayer and supplication.

PRAYER FOR AID TO REPENTANCE.

"Cause us to return, O Lord! unto Thee, and we will return; renew our days as of old." (Lamentations v. 21.) O Lord! who in Thy love for man didst reveal to Thy people on Sinai truth eternal, enter not into judgment with us, because we have neglected that sacred deposit in our hands! We, whose ancestors endured for centuries agony of soul and bodily martyrdom, to remain faithful to Thy covenant, have learned in the day of prosperity to forget our ancestral faith, and to neglect Thy commandments for the sake of pleasure, worldly wealth, and ambition. We despise and deride that which would bring us eternal life, and our erring reason awakes from its lethargy, not to believe but to doubt.

Ignorance and superstition impede the progress of pure belief, and the spirit of darkness blinds the zeal of true believers, obscuring the refreshing truths of Thy law. The men of sin are multiplying, the pursuit of wealth and material pleasures threatens to usurp dominion over Israel, and impiety and the abandonment of the study of the law are profaning our inheritance. O Lord! who willest not the death of the sinner, how long shall this endure? O look with pity on those who forget or offend Thee; open their

eyes; show them the abyss which is opening beneath their feet. God of Israel, arise! cause Thy power to be manifested, take vengeance on Thy enemies according to Thy wonted kindness, and extend to them Thy mercy and Thy light, that they may turn from the evil of their way, and transgress no more. Fill their souls with Thy grace, inspire them with true penitence, so that they may comprehend Thy wisdom, and believe in Thy power, and seek in spirit and truth Thy eternal blessing.

Remember, Lord! Thy covenant with the patriarchs; inspire the hearts of the ministers of Thy faith, give them strength of mind and eloquence of speech, so that they may be enabled to bring Thy erring people back to Thee. Destroy all hatred and intolerance, so that one brother may not persecute the other. Bring us back to piety and righteousness; and cause the unity of Thy name to be eternally acknowledged by all the earth, and Thy holy law to become the standard of all nations. Amen.

PRAYER FOR MAINTENANCE.

"Cast thy burthen on the Lord, and he will sustain Thee. (Ps. lv. 23.) God! Source of all bounty and love, Thou providest food and support for all creatures; none are excluded from Thy mercy, and through Thy grace every being finds its fitting nourishment. Thou hast ordained that man should labour, and eat his bread "by the sweat of his face;" but Thou hast also granted him intellect and knowledge, by which he may make his toil productive and a blessing to himself and others. Sweet is the bread earned by labour, skill, and intelligence! Wealth is indeed not equally distributed; but who can doubt Thy wisdom and justice, O Father? Thou alone knowest what is best for each of us. I will rely on Thy paternal love, for "Thou openest Thy hand and satisfiest the desire of every living thing." (Ps. xl. 16.)

Therefore I will in grateful resignation accept whatever

Thy paternal hand doth bestow. I will only ask in the words of the sage recorded in Holy Writ: Give me neither poverty nor riches; let me eat the bread appointed unto me. (Prov. xxx. 8.) And, if my lot be cast among the lowly, grant that my own labour may suffice for my support, and for that of my family. Let me earn in honest toil my daily bread, and spare me the shame of seeking aid from the bounty of others.

Keep my heart pure from all envy towards those who are in a higher station. May contentment and peace of mind be my wealth; for "Better is a little with righteousness, than great income through injustice." (Prov. xvi. 8.)

My trust in Thee shall be my strength and consolation; and grant that I may have the will to assist freely those who are less endowed than myself. Help us all, O our Father! and render us worthy of Thy blessings. Amen.

MEDITATION IN PROSPERITY.

"Wealth cannot profit on the day of wrath; but righteousness will deliver from death." (Prov. xi. 4.) Heavenly Father! how great has been Thy bounty unto Thy servant. Thou hast granted me worldly possessions, and all that can adorn our earthly existence. I am exempt from the cares and anxieties which oppress so many; and, while they earn their daily bread with the greatest toil, I have more than sufficient for my wants.

Yet I know that Thy blessing is not the reward of any particular merit in me. I know that I am neither better nor more pious than many who are living amid privations and poverty. I will not glory in my prosperity, for its cause is known to Thee alone, Dispenser of all wealth! and my gratitude is the deeper because I feel myself unworthy of Thy many benefits.

Not for my use alone hast Thou given me abundance. I am but intrusted with it for proper disposal, and must one day render an account of it in Thy tribunal; riches can only

benefit me if I make a good use of them; as the wise man taught, "The man of kindness doth good to his own soul." (Prov. xi. 17.)

Can I find true happiness in worldly pleasures and enjoyments? shall I expend the treasures entrusted to my care in frivolity? or shall I find delight in the bare contemplation of wealth which is soon to pass from me, and forget Thy ordinances which prescribe to me how I am to live in order to please Thee? No.

For Thy precepts tell me that not for the enjoyment of the body alone has wealth been given, but as a means of ennobling my soul by acts of benevolence; for Thou givest, Lord! to each one of Thy children what may open to him the way of salvation. But many a poor man, despairing in his distress of Thy goodness, imagines that Thou hast forgotten him, and thus sinks into sin and is lost; on the other hand, the rich who fails to regard Thee as the Source of the good he enjoys, will yield himself to pride and vanity, and wander far away from the path which leads to righteousness and beatitude. The first fails to discover the benevolence which is extended to him in his straitened circumstances, and refuses to be resigned to his lot; while the other comprehends not the delights of benevolence, and recognizes Thee not as his benefactor, to whose every word he ought to listen.

Yet why should we be proud of the gifts of fortune? why be vain of so fleeting an advantage? Still some men despise the poor, and look with disdain on those beneath them. Have they never witnessed death? Do they forget that naked and poor they entered the world, and naked and poor they must quit it? Neither the rank nor the wealth they enjoy will weigh aught in the balance of Thy divine justice. Good deeds are the only possessions that can be stored up for futurity, and which can plead for them before Thee, the Eternal Judge!

My God! preserve me from all hardness of heart and vanity; make me ever susceptible of kindness and charity;

may my faith in Thy protection and providence be more precious to my soul than riches; and may I employ my perishable wealth according to Thy holy will, my Father and Benefactor!

PRAYER FOR PATIENCE.

"One that is slow to anger is better than the mighty; and he that ruleth his spirit, than the conqueror of a city." (Prov. xvi. 32.) Religion teaches us to be moderate in anger, and to bear with patience and resignation the trials of life; yet how imperfectly do I perform this duty! Disappointment sours, opposition irritates me: I often embitter the lives of those around by my spiteful temper. Faulty as I myself am, ought I not to be tolerant and forbearing to the errors of others?

Thou, God! who givest peace to those who seek Thee, give me a calm and serene mind; I will strive to bear meekly every annoyance and trial. Teach me to be kind and indulgent towards those around me, and not to irritate them by obstinacy in behaviour, but to conciliate them by patience and gentleness. I will use every effort to be pleasing to my fellow-beings; and do Thou help me, O my God! to find grace and favour in the eyes of all. Amen.

RESIGNATION IN ADVERSITY.

In my distress do I call on Thee, O Lord! entreating Thee to lighten the burden which threatens to crush me, and to remove the darkness which enshrouds my soul. Every day brings with it a new sorrow, and the load of troubles, which bend me to the earth, increases with the light of every new day.

I weep from anguish, and distress wrings from me many a sigh. But my tears flow not from a rebellious spirit, but because Thy arrows have entered my heart; and my groans ascend to Thy throne, that I may obtain Thy mercy and

enlargement. Yet I murmur not against Thy just decrees, because Thou visitest me only for my own ultimate good.

As Thy creature, therefore, do I call on Thee, as Thy child I come to Thee, O Father of mercy! to unburden my spirit before Thee, and to seek for hope and comfort from Thee, who healest all our wounds. For I know that Thou doest naught in vain, nor chastisest without good cause; and sorrows are sent to probe our faith, to discover whether we will cling to Thee in the hours of evil as well as of good. Yea, all Thy dispensations are for our happiness, and we will accept them in humility and patience, knowing that Thou chastenest him whom Thou lovest.

I am not alone suffering in this life. Among the most favoured there is no one who has not to bear his own burden. Why then should I murmur? There are many more virtuous, more worthy of Thy favour, who have had to endure far greater trials than have fallen to my lot. And yet the righteous have blessed Thy name and glorified Thee in the midst of their sufferings.

Why then should I, who have done so little to counteract the evil of my sinfulness, complain of Thy decrees, or give way to despair, as though my cause had been overlooked in Thy tribunal? My faith shall not fail; I will still trust, and not become faint-hearted like those who look to this fleeting life alone for happiness, whose only hope is centred on this earth, forgetting that man born of a woman is short of days, and sated with harrowing trouble; while trials of all kinds will tend ever to promote our true happiness, in teaching us to place our hopes on a life of eternal duration, on joys everlasting in Thy presence.

What is the earth, that we should value so highly the happiness which we can enjoy on it? If our existence here is but as a day compared with eternity, what matters it if its first hours be overcast with shadows? Should we not rather consider it a favour if Thou, by these early hours of sorrow, fittest us for a sure and glorious eternity?

Therefore, O Father and Judge! I accept with resigned

humility the trials Thou hast imposed on me as an atonement for my sins. Thou still lovest me; even while I feel Thy rod, Thou art still the Rock on whom all my hopes are founded; Thou alone knowest why I am afflicted, and alone art able to turn my mourning into joy. Thou hast no pleasure in afflicting Thy children, for Thy loving-kindness is extended over all; therefore does my heart rejoice in this sorrow in strong hope and confidence, knowing that Thou art with me, and that man cannot do me any permanent hurt.

O give me strength to bear and courage to endure all the hardships I have to encounter, O Lord! and place my feet on a rock of refuge far above the miseries of this life; so that I may be able to suffer without repining, and rise triumphant by Thy grace above the calamities which now surround me, till it pleases Thee to decree that I have suffered enough, and to release me from these sore trials. But, whether my lot be enlargement or continued sorrow, grant that my faith in Thee may not be shaken, and my hope be sustained to the end of my days. Amen.

PRAYER IN POVERTY.

It being Thy will, O Lord! to test my faith by the privations incident to poverty, I will endeavour to bear Thy decree without repining, inasmuch as I know Thee to be our merciful Father, and that Thy providence provides for all Thy children.

Earthly riches are not distributed by a blind chance; but the lot of every one of Thy creatures is apportioned by Thee only to contribute in the best manner to the general prosperity. Thou art the Father alike of the great and rich as of the small and poor; for we are all equal before Thee. And while none are without their trials, there are, on the other hand, none who obtain not their sustenance from Thy bounty. It is Thy love which renders us all alike the objects of a sleepless providence: wherefore "Better is little with the fear of the Lord, than great treasures and confusion

therewith." (Prov. xv. 16.) My trust in Thee confers more peace on my soul than large wealth would have done, if it had removed me from serving Thee; and the hope that all Thou ordainest is for the best gives me strength and patience to endure, without repining, the hardships of my humble lot, awaiting Thy favour and peace in the life to come.

I resign, therefore, worldly enjoyments and pleasures, since Thou hast denied them, and bear cheerfully the burden of hard toil and narrow means which was thought by Thee to be most conducive to my eternal welfare. For what injury will accrue to me if the few days of this life are dark and troubled, if thereby my future happiness is rendered more assured and glorious? Teach me, then, O Lord! to seek my highest good in Thy revealed religion, that it may bring peace and contentment to my spirit, and inspire me always with meek resignation. Enable me to be of benefit, notwithstanding my poverty, to my fellow-creatures, and to assist them with acts of personal benevolence and kindness. Give me the strength to be of those who thus sanctify Thy Name, O Father! and be Thou my joy and consolation, Thy service my reward, and suffer not that hatred or envy towards others to embitter my existence, and to disturb the serenity of my soul.

Accept the deprivations which I have to encounter as an atonement for my sins, and cleanse me in mercy from the iniquities with which I have defiled myself before Thee. O teach me to regard Thy dispensation as a real blessing, and raise me up from the depths of distress to the height of Thy unending favours, so that my end may be one of true joy, in the same manner as I have been among the afflicted on earth.

But, while I have yet to struggle in this life, let me entreat Thee to give me my daily bread, and suffer me not to depend on the gifts or loans of men; for their shame is great, while Thy gifts are all unbought and liberal. O forsake me not in my need, O Father! and be my stay and support evermore. Amen.

A SERVANT'S PRAYER.

In love and wisdom hast Thou, O God! apportioned the lot of every one of Thy creatures, and we must accept with due resignation whatever position Thy providence has assigned to us, and endeavour to fulfil faithfully all the duties incident thereto. Inspire me, therefore, with a proper understanding, that I may not fail in comprehending the obligations required of me as subordinate to the will of others, so that I may obtain Thy favour and the good will of those who are placed above me.

My state is often painful, and the commands given me are not rarely harsh and unreasonable; but Thou hast willed to place me subordinate to others, and I shall endeavour to accept the lot assigned unto me without murmuring, trusting that Thou hast ordained it for my own happiness, as Thou providest in wisdom for all Thy children; and cause me to comprehend how I can become useful by performing conscientiously all my duties. For what matters it what rank we hold among men, provided we merit Thy favour, through a strict performance of Thy precepts? Before Thee there is no distinction between the great and the little, the rich or the poor; no one can dispense with Thy favour, no one can escape Thy cognizance; for "although Thou dwellest in the high and holy place, yet Thou abidest also with him of a contrite and lowly spirit." In Thy sight all men are equal, and Thou makest no distinctions save those caused by righteousness or sin. In justice are all Thy benefits scattered over the earth; and if those more favoured with wealth and position have enjoyments which I cannot obtain, they have also cares and responsibilities unknown to me.

I will strive to be pious and diligent in my work, and fulfil honestly and faithfully my duties towards my employers. I will receive every mark of kindness with gratitude, and bear patiently their reproof, and not heed their often unjust ill-humour; for I know that Thou wilt aid me

to bear my burden, should it at times become too onerous for unassisted human nature. Strengthen me, O God! with Thy spirit, and uproot from my heart every thought opposed to the honest fulfilment of my duty.

I beseech Thee, O Lord my God! to preserve within me the love for all that is good, and grant that I may become, like Joseph, the source of prosperity to my master's house; and that my conduct under temptation may be like his, and raise me in the esteem of the virtuous, so that, enabled to sustain the sorest trials, I may remain faithful to Thy service as a true child of Israel. Amen.

PRAYER ON SETTING OUT ON A JOURNEY.

Thy blessing, O God! can prosper us when we come in and when we go out. Without Thy blessing nothing can succeed; without Thy consent we cannot labour; without Thy help we shall ever toil in vain. Do Thou, therefore, whose eye roams over all time and space, watch over me during my journey, and remove all dangers which may beset my path. During my absence from home, take those dear to me under Thy particular care, and bring me back again to my dwelling in health and joy.

Bless especially my enterprise, O Father! and let me experience that my undertaking, in the full responsibility as Thy servant, has met with Thy approval.

Sustained with this hope, I resign myself into Thy hands, and will not fear the casualties which beset us on all our paths; for I know that Thou art the omnipotent Guardian of Israel, and that those are safe who have obtained Thy protection. Amen.

PRAYER FOR A FRIEND SETTING OUT ON A JOURNEY.

O God of our Fathers! who watchest over all who place their trust in Thee, deign to listen to my prayer in behalf of . . . . . , who is about setting out on a journey. Protect him by day, and shield him during the hours of night, against

all dangers and mishaps; remove all obstacles which might impede his path, and grant him success in his undertakings. May Thy grace and loving-kindness accompany all his steps; for without them our own strength and all worldly prudence are exerted in vain. Thou alone art powerful to shield and to defend; Thy wisdom alone can guide us safely. I therefore place my trust in Thee, O Shield of Abraham! and invoke Thy protection and guidance in favour of the one for whom I pray, and bless his way and restore him in peace to his house. Amen.

A FATHER'S PRAYER.

Through Thy blessing do I enjoy the happiness of parental affection: it is Thou who hast favoured me with the possession of a child, bone of my bone, and flesh of my flesh. I feel myself animated with a peculiar love for my offspring which I cannot bestow on others strangers to my blood. But what will all human care and tenderness avail without Thy blessing? The tender plants of the field cannot thrive if not nourished by Thy gentle dew and refreshing rain and warmed by Thy sunshine. The birds of the sky, the flowers of the meadow, are sustained by Thy care. O Father! do therefore not forget my children (*or child, as the case may be*) in the distribution of Thy bounties. I ask not that they shall be exempt from labour, or revel in wealth and luxury, but that they may be endowed with health and vigour of body, and an intelligent spirit to fit them for Thy service. Endow them with sufficient self-control to moderate their desires, so that they may be contented with their daily bread, and enable them to resist the dazzling follies of the world.

Enlighten my spirit, O Lord! so that I may know how to direct them in the good path, to cultivate sentiments of virtue and piety, and to fit their hearts for noble and honest deeds. Grant them, I pray Thee! a clear perception to discern the truth, and a firm will to practise what it demands.

Preserve them from evil passions, and the temptations so dangerous to youth; for "How much better is it to obtain wisdom than gold! and to obtain understanding is preferable to silver." (Prov. xvi. 16.)

God of my fathers! keep them strong in our holy faith, and obedient to Thy law; so that, when it shall please Thee to call them, they may return to Thee pure and undefiled and rich in Thy blessing.

A MOTHER'S PRAYER.

In vouchsafing to me, O Lord! a mother's happiness, Thou hast imposed the most sacred obligations on Thy servant. Guide me, O God! and inspire my heart and soul with good thoughts, so that I may fulfil my duties according to Thy will; grant me the prudence, foresight, and courage necessary for their performance; enlighten me, lest blind affection for my children lead me from the proper aim I ought to have in view. Willingly do I renounce all worldly pleasures to watch over the sacred trust confided to my care; for are not my children the most precious gift Thy goodness has bestowed, and their caresses my sweetest enjoyment? How infinite is Thy grace, O Lord! in making the most imperative duties productive of the greatest felicity to Thy creatures!

The maladies of the infant body fill the mother's heart with anxiety; yet how much more necessary is it to preserve our children from evil passions, the baneful maladies of the mind and heart?

Therefore I beseech Thee, my God! to preserve me from that false love which would overlook faults which could become pernicious to their future welfare. Let me not be blind to their bad propensities, and enable me to control them with firmness, and inculcate in them obedience to Thy law and faith in Thy ever-watchful providence. Grant that I may keep a proper watchfulness over my own actions, so that my words and example may always be consistent with their duties and my own obligations.

Give me grace to instil in their hearts every generous sentiment and estimable quality. Remove all danger from them; give them health of body, enlightenment of mind, and purity and loftiness of soul; be their stay if they should falter on the path of right, and lead them back in mercy if they should wander from it. Guardian of Israel! watch over them, uphold them in the hour of temptation, so that they may ever remain strong in belief and faithful in the observance of Thy sacred tenets.

O most merciful Father! being frail and prone to error myself, I fear lest the consequence of my sins may fall on my children. Punish me not through them, I beseech Thee! Let them not bear my iniquity; for Thou hast said through the prophet, "The son shall not bear the iniquity of the father." (Ezek. xviii. 20.)

Hearken, Lord! to my fervent supplication. Grant happiness to my children, and vouchsafe to me, at my last hour, the glorious consciousness of having trained them as virtuous and pious Israelites.

May the light of Thy spirit be my guide, and Thy divine love bestow many blessings on my children. Amen!

A HUSBAND'S PRAYER.

In Thy goodness, O God! Thou hast given me a wife as my constant companion on earth, in times of good and evil, in joy and sorrow. May I never forget that if more physical strength and greater reasoning power belong to my sex, hers is blessed with greater delicacy of body and sensibility of mind.

Grant, O Lord! that I may never act unjustly towards her, or demand qualities denied to her by nature. Her weakness should ever be her best protection in my eyes. I must remember, that she is a delicate and tender being whom Thou hast confided to my protection, to recompense her love and confidence in me.

Grant me a tranquil and gentle heart, so that I may be-

have with tenderness and love to the wife Thou hast given me: if she err, let me remember that I am not free from faults, and that true affection and indulgence are the best means of leading her back to duty.

May I be enabled to convince her, by all my words and actions, that she can find in me her most faithful and devoted friend, and that her confidence in me will be her surest safeguard; and grant that my heart may be always free from the pangs of jealousy and distrust, which are the foes of domestic happiness.

May I also remember that in the trials and sorrows of life, woman has the saddest part. Give my wife the strength and courage to bear all with fortitude; and grant me the comfort of soothing her sorrows by my care and affection; and may our children be not only the objects of our joy, but likewise the bonds of our tenderness and friendship.

Unite our hearts in holy devotion, so that we may be able to assist each other in the trials of life. May our children see in us examples of goodness and piety; may peace and tranquillity be our portion; and may our house be pleasing in Thy sight, as the abode where true Israelites dwell. Amen.

A WIFE'S PRAYER.

Lord! Thou hast given me a husband, a companion to guide my steps and share the destiny of my life, and from him I am to receive support and subsistence. Make me capable of rendering his toil pleasant by affection and gentleness on my part. May I never forget that care and anxiety accompany man in his labours, and that it is woman's sweetest mission to restore his peace and serenity of soul by her patient and gentle love. Let me not forget that my husband's happiness must be mine also. Let my affectionate sympathy soothe his cares; and may he find in me a faithful companion in sorrow and in joy.

Guide me, as Thou didst guide the pious women mentioned in Scripture, and enable me to practise every domes-

tic virtue; for if I know fully the value of a virtuous and humble life, I shall be saved from the errors of those women who place their happiness in the adornment of their persons and in worldly vanity.

Grant me, Lord! those mental jewels and imperishable virtues which neither age nor sickness can destroy, so that, though youth depart, I may yet retain the adornments of the mind that will secure for me the affection of my husband and bind his heart to mine. Amen.

PRAYER OF AN UNHAPPY WIFE.

My God! in Thee alone I put my trust; O comfort me in my affliction, and deliver me from my distress. I call on Thee; for Thou alone art the Source of consolation and a sure Protector. Help me, for I am sorely afflicted; since my joy is changed into mourning, and the happiness I had hoped for has vanished as a dream. The chain of love that once bound my husband's heart to mine has almost been severed; for discord has usurped the place of sweet sympathy. I am bowed down with grief, and should fall beneath my burden, did I not trust in Thy goodness. I weep in solitude, and in silence search within me for the cause of my unhappiness, and where to find a remedy. Alas! why does my husband behave unkindly? I ask my soul if I have deserved this cruel lot! O God, enlighten me, that I may judge of myself without self-deception. Perhaps my husband's conduct is the consequence of my own faults; for Thou art just, Lord! and the misery I experience may be a merited chastisement; but aid me in Thy mercy, so that this chastisement may prove to be the expiation of my sins and the end of my trials. O Father! restore to me my husband's affection; soften his heart, and revive in him the memory of our happy days; grant me the power to regain his love; teach me how to discover what he desires of me, and to divine his thoughts; so that I may again win him over to me, conquer his obdu-

racy by my love, his anger by my gentleness, and his injustice by my resignation.

Preserve me, my God! from all feeling of bitterness or hatred; and if my husband be deaf to entreaty and to the voice of duty, or insensible to my tears: grant that my heart may still be his, and that my life, devoted to him though in affliction, may be passed in the practice of virtue and piety, so that I may bear my heavy trials without a murmur.

My God! Thou wilt be my refuge, my consolation, my support, throughout my sorrowful existence. Thou wilt restore peace and tranquillity to my soul; for "Thou upholdest those who are falling, and raisest up those who are bowed down." (Ps. cxlv. 14.) Strengthen me by the remembrance of those who have proved their patience amid torture, persecution, and ignominy, so that I may find consolation in the hope that sorrow, in purifying my soul, will prepare for me the way to heaven, to enjoy there eternal bliss near Thee, O Creator! for Thou wilt never forsake those who cling to Thee with sincere hope and the fulness of faith. Amen

A WIDOW'S PRAYER.

Omnipotent God! Thou art just, Thy decrees are just, and all that Thou doest is just and perfect. I murmur not against Thy will, but entreat Thee to pardon my grief, and to endow my heart with strength and resignation. I have been severely smitten, and my affliction is grievous, too heavy almost for a weak mortal to bear.

Thou hast taken from me the husband of my love, the companion and prop of my life, and the father and support of my children. My soul is bowed down with grief, for I mourn over my past happiness, and look with apprehension at the future lot of my bereaved children.

How fleeting are the joys of this life! one day has sufficed to dash to the ground all my earthly joys, and to remove the crown of my existence.

O Lord! Thou art just; for I have sinned in placing my happiness on worldly affections. I have not sufficiently remembered that all belongs to Thee; that our possessions and lives are merely entrusted to us for a brief space, to be withdrawn at any moment, and which we ought ever to be ready to restore. But thy mercy equals Thy justice, and I have faith in Thy goodness. From Thee I seek consolation, for Thou alone, O God! canst heal the wound of the stricken heart; Thou alone canst give courage and hope to the bruised spirit.

Protector of the widow and the orphan! Thou, who in Thy written word hast promised to help the forsaken and fatherless, I implore Thy succour for my children; abandon us not in our distress; and be Thou our tower of refuge if all others even abandon us. Watch over me; assist me, so that I may obtain enough by my own exertions for the support and education of my fatherless children without depending on the aid or charity of flesh and blood. Yes, preserve us from dependence on man's kindness, and give us food and raiment through Thy own immediate blessing. Watch over my children, who have no father but Thee; and let them experience the full assurance of Thy promise, "God in His holy habitation is the father of the fatherless and the judge of the widow." (Ps. lxviii. 6.) Guide them safely through the dangers of life; grant them a tranquil and peaceful existence; purify their hearts, strengthen their faith, so that they may remain undaunted by obstacles, and resist with firmness every species of temptation. Keep us in the way of righteousness, until it shall please Thee to unite us in eternity with the departed one for whom we now mourn. Amen.

AN ORPHAN'S PRAYER.

Merciful Father! I look up to Thee, and implore Thy assistance; for Thou art my only help and consolation.

I am forsaken and alone. Thou hast been pleased to call

my parents to Thee; but do Thou, O God! not abandon me to the cruel neglect of selfish men nor my own ill-regulated will. Be Thou my Father to love and protect me; for Thou art the Father of the fatherless, the Protector of those who are without strength. Let my trust in Thee rise superior to my grief, and, though my tears may flow, teach me not to murmur against Thy will; and let me not forget the instruction of my parents, who now repose in peace, so that I may humbly submit to Thy decrees, and ever hope in Thy mercy.

Yes, O God! I trust in Thee; Thou wilt surely not forsake me; Thou wilt watch over the lonely child who has no support or counsellor on earth; Thou wilt protect me from the dangers to which human frailty is always exposed. Remove far from me all that might tempt me to neglect Thy precepts which my parents have taught me to obey; so that my conduct may do honour to their memory, and my deeds gladden their souls, which I trust are now with Thee in the abode of the blessed watching over me; and that I may merit to be reunited with them through Thy grace when I am called hence. Be Thou praised for evermore, my God! Protector of the fatherless.

PRAYER OF A YOUNG GIRL.

Heavenly Father! who reignest on high, yet regardest with benevolence the worm that is sheltered and nourished by Thy providence! I venture to approach Thee to offer the humble prayer of a faithful heart. My love for Thee is superior to all fear, and my confidence in Thy goodness overcomes the consciousness of my own weakness.

Thy protecting wing has sheltered me from the first moment of my existence; until this day hast Thou guided my steps, and every hour affords me fresh proofs of Thy paternal bounty. Thou bestowest on me health and joy, and givest strength to my body; Thou causest the sentiments of love and gratitude to be developed in my heart towards my

parents for their watchful care and tenderness; and, above all, Thou dost cause Thy heavenly light to shine on my soul, and revealest Thyself to me as the Father of mercy and goodness.

I thank thee, Heavenly Father! for these many unmerited blessings; vouchsafe unto me still farther Thy protection, and render me more worthy of Thy grace and mercy.

Let my endeavours to obey my parents be pleasing in Thy sight; uproot every germ of evil from my heart, and cause my thoughts and sentiments to be directed to all that is good and pleasing in Thy eyes. Give me, Lord! a ready will to follow good counsels, to listen to pious exhortation, to obey Thy holy commandments, and to practise the precepts of Thy Law, so that I may find grace in Thy sight and that of all good men.

God of goodness! preserve my heart from the frivolity and errors of youth, save me from the allurements of vanity and pride, and from insensibility to the kindness of others.

Enlighten my spirit, so that I may conquer my natural sinful propensities; teach me to feel my own unworthiness, so that I may be indulgent to the errors of others; may I never forget, O God! that Thy religion demands of a daughter of Israel humility in prosperity, resignation in adversity, charity, compassion, and kindness towards all her fellow-creatures, whatever be their creed or country.

Lord! I will engrave on my heart these words of the Book of Wisdom: "False is grace, and vain is beauty: a woman only that feareth the Lord indeed shall be praised." Hearken to my prayer, O Lord! and bestow Thy blessing on Thy servant. Amen.

A CHILD'S BLESSING FOR HIS PARENTS.

Heavenly Father! to Thee I owe the happiness of still possessing my dear parents. Thou hast preserved them to me in Thy love; they are to me on earth what Thou art in heaven to all Thy children, and their tenderness is a ray of

Thy divine love. Thy law, the source of every noble sentiment, ordains that we should love and fear them, so that they should never fail to be the most sacred objects of our respect and veneration here below. How many sacrifices do they make for our happiness! What care, what anxiety do we cost them! But their kindness and solicitude are unlimited. They are as angels placed near us by Thee, O God! to guide and confirm us in doing good by their counsels and example. O my God! lengthen their days; preserve them yet a long time to us their children; grant us the happiness of surrounding them with marks of our love and veneration for many years yet to come, and to comfort and cheer them in their old age. Remove sorrow and affliction far from them, and grant them prosperity and robust health of body; vouchsafe to them the blessing bestowed on the Patriarchs, so that they may live to the most advanced age in gladness and peace.

May I through my deeds bring joy to their hearts and honour to their name; and let Thy grace enable me to realize this desire in obedience to Thy holy law, the source of every righteous sentiment. Amen.

MEDITATION IN OLD AGE.

Lord! Thou hast accorded me long life on this earth; most of the friends of my youth have been gathered to their fathers, while I am still numbered among the living. I thank Thee, Lord! for this favour, which Thou in Thy providence hast accorded to me. Let me enjoy it in humble gratitude, while conscious of my unworthiness.

But this is not the only gift Thy bounty has bestowed on Thy servant. On looking back through my long career, I find everywhere proofs of Thy love, and evidences of Thy beneficence. Many pure and innocent joys have I experienced; many dangers have I escaped; many evils has Thy paternal hand averted from me! And when, in Thy justice, Thou didst send trials, I owed the firmness and resignation

which supported me to Thy help only; and didst Thou not deliver me in mercy, O Father! from all tribulation?

I thank Thee with all my soul for Thy innumerable blessings. But forsake me not now, and continue unto me Thy protection, O God! preserve me from the sorrows and discontent which so often embitter old age; help me to bear its unavoidable infirmities with patient resignation, so that I may not become a burden to those around me, and that my presence cast not a gloom over the spirits of my family. Like David, I beseech Thee, "Cast me not off in the time of old age; when my strength faileth, forsake me not." (Ps. lxxi. 9.)

Give me, Lord! the calmness and peace of mind so befitting the old. Vouchsafe that my latter days, devoted to piety and good deeds, may be an example to my family, and cause my memory to be revered among them; grant, O God! that, without great bodily suffering, I may sink to sleep as the righteous depart hence, and return in peace to the resting-place of my fathers. Amen.

PRAYER FOR FUTURE LIFE.

My God! "who deliverest my soul from death," I wait not until sickness assails me, or the time when the danger of death surrounds me, to ask Thy pardon for my past offences, and to entreat of Thee to grant me mercy and a share in the abode of the blessed. This important act shall not be the result of fear or bodily suffering. Instead of avoiding the thought of the dread moment of dissolution, I often imagine myself on the bed of death, when the prayers for the dying will be said for me, and I, declaring for the last time my belief in Thy unity and eternity, shall have to render back my soul to Thee who gavest it. For is it only when about to perish, that I can appreciate the fact that my hour of dissolution constantly draws nigh with certainty and rapidity?

I occupy the place of those who are gone before me, and I

must die in my turn; this earth is like a prison filled with those doomed to death; daily the gates are for the last time opened to some; soon my summons will come, and I must obey the sentence of the Supreme Judge. But I will submit with resignation, O merciful Father! to the decree of death, which Thou hast ordained as the portal of eternal life. Bless, O Lord! my soul, the emanation from Thy Spirit, and purify it from guilt by the agonies of death.

Grant me Thy grace, O God! that my soul may be properly prepared for the impending change when it shall please Thee to summon it. If I have misspent the first portion of my earthly existence, let me now be permitted to make atonement, and compensate for the past by my future good deeds, so that death may not overtake me before I have repented, and "I may die the death of the righteous." Amen.

PRAYER OF A YOUNG GIRL BEFORE HER BETROTHAL.*

"Preserve me, O God! for I have placed my trust in Thee." (Ps. xvi. 1.) Thou hast watched over me, O Lord! with infinite love; Thou hast guarded my heart from evil influence; Thou hast preserved my parents, who lavish on me so much tenderness and care. How can I thank Thee, Lord! for so many blessings!

Now a new path is opening before me: I am destined to become the wife of one whom the experience of my parents judges capable of contributing to my happiness.

May the heart of my chosen husband be pure and sincere; may he comprehend the importance and sanctity of the mutual engagement we are about to contract; and may pious and righteous feelings sanctify the tie which is to exist between us.

Bless the choice made by my parents, so that the man to whom I am about to be affianced may prove a kind friend,

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* This prayer can be varied according to circumstances, should they be otherwise than is indicated therein.

who will during our married life be always mindful to afford me that protection which the weakness of my sex requires.

O Thou! who ordainest the destiny of man, guide my steps aright, teach me to perform the duties of the new position into which I am about to enter, and bless the daughter of Israel who puts her trust and hope in Thee alone, my Father and Protector! Amen.

PRAYER OF AN AFFIANCED BRIDE BEFORE MARRIAGE.

When I reflect on the change about to take place in my position, I should tremble at the uncertainty of the future, did I not put my trust in Thee, O Lord! I am about to leave the house of my parents, and quit the benefactors of my youth, to go away from those I love with a daughter's affection, and by whom I have been so tenderly nurtured, to become the partner of the man I have chosen, and whom Thou hast led unto me as the allotted companion of my life, and made him appear in my eyes worthy of esteem and confidence. He will soon become the controller of my earthly destiny; his existence will be mine, his joy or sorrow, his prosperity or adversity, his honour or shame, all will be shared by me, while my will, my deeds, my thoughts, my very name, will be absorbed in his. O God! grant that I may always find him such as he now appears, kind and loving, honourable and benevolent, temperate and industrious; and inspire me with the power of pleasing him always by sterling virtues, estimable qualities, and a uniform pious course of action.

I trust in Thee, Heavenly Father! and raise my soul to Thee, imploring Thy aid. Thou who seest all things, even to the end of time, call me at once hence, if the guide I have chosen on earth should attempt to turn me from Thee, sully my honour, or corrupt my heart by his mode of life. Permit not the tie about to unite us to sever the bonds which bind me to Thee; but strengthen and maintain within our

hearts the voice of Thy religion, as the pledge of our conjugal faith and happiness.

Grant this prayer of Thy child, O Father in heaven! and vouchsafe unto me Thy protection. Amen.

A MOTHER'S PRAYER ON THE DAY OF THE CIRCUMCISION OF HER SON.

With happiness and joy, O God! do I yield my son to be consecrated to Thee by the sign of circumcision, as commanded in Thy law.

Thy love protected, Thy mercy and grace supported and strengthened me amid suffering, and from Thy hand I have received this child, whom I devote this day to Thy holy service.

Lord! he is about to enter into Thy covenant; may the slight and transient pain he will suffer be a type of the sacrifice he must make, if required, of his blood and life for the sanctification of the unity of Thy name. Receive my son in the covenant of Abraham, and may he walk in the way of the pious patriarch; watch over him, so that he may grow up in righteousness, and become, like him, good and generous to man, and faithful in all things to Thee. May he be strong in his faith in Thee, Lord! and may he, through Thy help, remain pure and innocent, as he is now, during his whole earthly existence. Grant my prayer, O God! as Thou didst grant that of Hannah, and protect and guard my child. Amen.

A MOTHER'S PRAYER ON THE SABBATH ON WHICH HER DAUGHTER IS NAMED.

Merciful God! hearken to the prayer of Thy handmaid this day; Thy love has sustained and Thy mercy aided me in the trials I have undergone. My heart is now filled with joy for the daughter Thou hast bestowed on me. Be Thou praised, Lord! for this blessed gift.

Grant that this dearly cherished child, whom I name . . . . . with Thy blessing, may pass the perilous years of her infancy without mental or bodily injury. Watch in mercy over her, preserve her from all manner of evil diseases; may she grow up in virtue and wisdom, so that purity and innocence shall fill her heart, and the holy sentiments of our religion preserve her mind free from all thoughts which might wean her from her duties as a daughter of Israel. May she early know the blessings of Thy faith, the pleasant emotions of piety, and the vanity and instability of earthly things; so that she may attach true value to all that is good and lasting.

Let Thy divine protection watch over her infancy, and guard her youth from the allurements of the world; so that, after a happy life on earth, she may return to Thee as pure as when she was given to me. May I with Thy help, O God! train her in Thy fear and service, that she may deserve Thy blessing and love. Amen.

PRAYER FOR A MOTHER ON ENTERING THE SYNAGOGUE AFTER HER CONFINEMENT.

Lord God! with sentiments of the deepest gratitude I appear before Thee this day, to offer my humble prayer and thanks to Thee for the help granted me in the hour of danger; for it was Thy mercy that shielded me amid so many perils. What affliction might have befallen me, hadst Thou not watched over me! Therefore do I direct my first steps towards Thy sanctuary, to worship and thank Thee for my deliverance.

Prostrate before Thee, I acknowledge Thy mercy; for Thou hast blest Thy servant and turned my agony and suffering into joy.

Who is like unto Thee, Lord! in performing wonders for us daily? what power is equal to Thine? what human affection can be compared with Thy love? To Thee I owe my maternal joy; Thou didst aid me amid suffering, O Judge

of life and death! Thou hast restored me to health and strength. I therefore thank Thee, God! for my life which Thou didst protect, and for that of my child whom Thou hast bestowed on me.

May my infant grow up and prosper through Thy blessing, and become the comfort of my old age, and an honour to his (*her*) people. Amen.

PRAYER IN SICKNESS.

"Bless, O my soul! the Lord, and forget not all His benefits; who forgiveth all thy iniquities; who healeth all thy diseases." (Ps. ciii. 23.) Heavenly Father! my body as well as my soul and life belong to Thee, and the sufferings I experience are a trial which I have merited; for Thou desirest only the happiness of Thy creatures.

I am weak and suffering, but I do not murmur against Thy decrees. I know Thou art merciful, and takest pity on Thy children, when they implore Thee in sincerity. I bless Thee in pain, as I bless Thee in joy. "O turn unto me, and be gracious upon me; give Thy strength unto Thy servant, and save the son of Thy handmaid." (Ps. lxxxvi. 16.)

If I am to live in suffering as an expiation of my sins, I accept Thy decree with resignation. Thy will be done, O Lord! But if my firm resolution to repent and change my conduct suffices to obtain Thy mercy, then have compassion on me and accept my repentance, and pardon me, O Father! and heal me as Thou hast said, "I the Lord am thy physician;" for on earth as in heaven Thou art Ruler, Thou alone canst heal me and save me from death.

Blessed art Thou, O Lord! who healest the sick. Amen.

PRAYER IN BEHALF OF THE SICK.

O God! I earnestly implore Thy mercy on behalf of . . . ., whom Thou in Thy judgment hast visited with sickness May his sufferings be allayed by Thy goodness, and send

healing to his diseases, that he may be speedily restored to health, and live yet longer on earth, to obtain Thy favour, by the practice of deeds of righteousness in conformity with Thy law. O have mercy on him, and pardon all the sins which he has committed, and purify him from iniquity in Thy mercy!

But if in Thy justice Thou hast otherwise ordained, give him patience and resignation to bear his sufferings meekly, and grant that they may be counted as a complete expiation for his iniquities and transgressions, because of Thy compassionate kindness with which Thou governest Thy world. Amen.

PRAYER FOR SICK PARENTS.

"Give ear, O Lord! unto my prayer, and attend to the voice of my supplication." (Ps. lxxxvi. 6.) Have regard to my distress, O God! have mercy, and visit me not too severely; have compassion on the sufferings of my father (or *mother*). Thou who ordainest death and restorest to life canst alone save him (*her*). I put my trust in Thee! Cure him (*her*) of his (*her*) sickness; heal and preserve him (*her*) from evil. O Thou! who hast engraven in my heart the sentiment of filial affection, deprive me not of the happiness of fulfilling the duties incident thereto.

God and Guardian of Israel! turn not from me; but hearken to my prayer, and remove this grievous trial. I entreat Thee in the name of our fathers Abraham, Isaac, and Jacob Thy servants, and for their sake send healing and speedy cure to my earthly parent.

O God! if Thou dost send this heavy trial on account of my sins, pardon me, I beseech Thee, in Thy mercy. I will strive to merit Thy forgiveness by my deep gratitude, pious acts, and an humble submission to Thy divine will; but strike me not, I pray Thee, in the dearest object of my affection. Save him (*her*), O merciful Father, as Thou didst Hezekiah; for Thou art the Lord, "Thou dost bring us near

the gates of death to restore us to life and light." May his (*her*) sufferings and my distress plead for enlargement in Thy presence, and do Thou forgive and help. Amen.

PRAYER IN BEHALF OF A SICK HUSBAND OR WIFE.

"O Lord! correct me not in Thy anger, and chastise me not in Thy wrath." (Ps. vi. 2.) My God! in whose hands are the issues of life and death, have pity on my affliction, and be my help and salvation. Alleviate, I pray Thee, the suffering of my husband (or *wife*), restore him (*her*) to perfect health; visit us not according to our transgressions, but pardon our sins, and let us experience Thy mercy. I humbly implore Thee, O Father! chastise us not too severely; overwhelm not Thy servant with distress, but prolong the life of my husband (or *wife*), the father (*mother*) of my children, who also pray unto Thee for deliverance from this affliction.

Grant unto him (*her*) health and renewed strength, that he (*she*) may long enjoy happiness and peace in the midst of his (*her*) family.

O Father, supreme Lord of our destinies! I place my hope on Thy loving-kindness and mercy. O God of Israel! who revivest the dead and art mighty to save, hearken to my prayer, and remove from us all tribulation and sorrow. Amen.

A MOTHER'S PRAYER IN BEHALF OF A SICK CHILD.

Omnipotent God! have regard to the anguish of Thy handmaiden, as I approach Thy throne with a contrite heart to implore Thy mercy. Do not hide Thyself from my tears, and listen to my prayer in behalf of my child, who is suffering on a bed of sickness. Father of all! let me entreat Thee to remove from him (*her*) all danger, lessen his (*her*) pain, and grant him (*her*) a speedy enlargement. O Thou! who on the prayer of Elisha didst revive the Shunamite's son,

who art the Source of healing and consolation, take this cup of confusion from my lips, spare me this agonizing sorrow. I cannot behold the struggles of my child, on whose soul my own is bound; every one of his (*her*) groans is like a dagger in his (*her*) mother's heart. Do Thou, O Almighty Physician! send healing and strength to his (*her*) wasted frame, and restore again to their usual vigour the limbs which are now full of aching. Let him (*her*) experience Thy unbought grace, and have mercy on me, and regard not my transgressions, because of the righteousness of the mothers of Thy people Israel. If I am the cause of his (*her*) suffering, if my errors have brought this evil on him (*her*), then let the punishment fall on me, and spare my helpless offspring. But do not punish me in this wise, O Lord! and remember the promise made through Thy messenger, that "the children shall not die for the sake of their fathers." Suspend, then, the evil decree, and, showing me Thy unlimited power, lead me to repentance, and help me to merit Thy pardon.

O renew the health and life of my child; for Thou art the Eternal, who ordainest death and restorest to life. O restore life to my child, the joy of my existence. Change my mourning into joy, and remove from me this heavy trial; for my only hope is in Thee. Amen.

PRAYER FOR A CONVALESCENT.

"O Lord, my God! I cried loudly unto Thee, and Thou hast healed me." (Ps. xxx. 3.) I thank Thee, Lord! for the life Thou hast renewed within me! I receive it a second time from Thy merciful hand. I can once more see and converse with all whom I love, and enjoy with them Thy mercies, for which I bless Thy name, O Eternal Saviour!

Accept the prayer of my grateful heart, and grant that this new existence which I owe to Thy mercy may be devoted to the practice of Thy religion. On the bed of suffering I learnt to know, that the real value of earthly possessions consists in the use made of them for the benefit of others.

Therefore have I resolved to assist the unfortunate to the best of my means, and to devote myself to the relief and improvement of my fellow-beings. I can now comprehend the vanity of my former desires. I know the danger and futility of enjoyments which lead us away from Thy law and the path of salvation. In future my greatest pleasure shall be found in worshipping Thee, and in the practice of the duties of our holy faith. My joy shall consist in being Thine, here and in eternity. Amen.

PREPARATION IN A SERIOUS ILLNESS.

Lord of all existence, Arbiter of life and death! my strength fails; perhaps my last hour draws nigh, when I must quit the earth for the realms of eternity.

If Thou callest, Lord! my spirit will come to Thee; for my body alone will repose in the earth, while my soul will appear before Thee to account for its deeds in the flesh. O Father! look with indulgence on my transgressions and errors. Pardon the sins I have committed towards Thee and towards my fellow-men, as I forgive all those who have injured me; and let me not quit this life unreconciled with Thee and with my fellow-creatures.

Lord! I beseech Thee, take under Thy protection all those whom I love here below; grant them Thy blessing; and if we are now to be separated, comfort them in the affliction which this separation will cause. Grant that they may do honour to my memory by their virtues, and that, after a long and happy career on earth, they may be united with me eternally in Thy kingdom.

Deliver my spirit from undue fear and apprehension in my last hour; let an unshaken faith render my last moments tranquil and peaceful; and do Thou, in Thy abundant mercy and loving-kindness, receive the soul of Thy servant, who will glorify Thee until death, and with my expiring breath I will unite with the faithful in repeating the ac-

knowledgment of Thy unity, "Hear, O Israel! the Eternal our God, the Eternal is ONE."

And now, O merciful Father! look down on me with compassion; pardon my disobedience, yet teach me to feel the enormity of my sins; fill my heart with dread of Thy judgment, and help me to return from my iniquities, so that, acquitted in Thy tribunal, and purified in Thy sight, I may be found worthy of eternal bliss, when it shall please Thee to call me hence. Amen.

PRAYER ON ENTERING A NEW HABITATION.*

Sovereign of the Universe! may the hour in which we dedicate this our new abode be an acceptable time before Thee, Father of all flesh! to crave thy blessing on our coming in and on our going out. Inspire us, O Lord! with the love of truth, mercy, and justice. Bless Thou the work of our hands. Suffer no evil to befall us, or plague to enter our dwelling.

Suffer not evil passions to have dominion over us; but assist us, O Lord! in our earnest endeavours to make our home one where love, unity, and affection shall ever dwell.

Accept, O our Father! the deep gratitude of our hearts, for all the mercies Thou hast bestowed upon us, and grant, we beseech Thee, a continuance of Thy light and Thy blessing on this house and its inmates.

O! that the time for the dedication of Thy holy Temple may speedily approach, when Israel shall be saved and Judah dwell in safety. Amen.

Read Psalms xxx., i., xviii., lxxxiv., cxxi., cxxviii., and suitable selections from the cxix.

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* This Prayer was written by the Rev. I. H. Myers, of Ramsgate.

MEDITATIONS FOR EVERY DAY OF THE WEEK.

MEDITATION FOR THE FIRST DAY (SUNDAY).

ON FAITH.

HEAR, O my people! and I will give warning unto thee, O Israel! if thou wouldst but hearken unto me! there shall not be among thee a foreign god, nor shalt thou bow thyself down to any strange god,—I am the Lord thy God." (Ps. lxxxi. 9–11.) The faith of Israel is great and holy; because it is based on the divine instruction revealed to the patriarchs, the mighty ones in confidence in God and good deeds, and by them transmitted to their children; on the public legislation which all the people witnessed at Sinai; on the prophetic inspiration bestowed on Moses, the greatest of the wise men the world has ever known; and on the teachings of the devoted servants of the Most High, the prophets, who were sent to exhort and warn their countrymen during many generations.—It is great and holy, because of the truths it reveals, the pure morality it inculcates, and the hopes it inspires; and, above all, because it enabled the small remnant of Israel that had escaped and remained true to its requirements to struggle bravely during the course of many centuries against all the rest of the world, suffering patiently all the horrors which persecution could inflict, and resisting the temptations held out by earthly happiness which apostasy promised, in defence of the great truth of the UNITY of God.

Our Faith is indeed great and holy; it agrees so entirely with enlightened reason and finds an echo in our own intellect, these being the characteristics by which God has made a distinction between man and the brute. All that

my soul is commanded to adore and believe, my reason can comprehend.

I thank Thee, O God! for the possession of the faith which so strongly appeals for confirmation to my spirit; for although it speaks convincingly to my mind, it is not the invention of my own unassisted reason, but it is the gift bestowed by Thy goodness; through it our heart reposes confidingly on Thy eternal power, and it bids our souls to soar aloft towards Thy presence. I therefore believe in the sublime doctrines propagated from Sinai, and taught by all the prophets. I believe in the immutability of Thy law, in Thy eternal providence which watches over all Thy creatures. I confidently await the coming of the Messiah, announced by the prophets, when all mankind shall unite to observe Thy law, and accept universally the belief in Thy unity; and at my last hour I shall descend to the grave full of confidence that my soul will live eternally. Faith sheds a benignant light over our whole existence; guided by it I shall pass through this life full of trust and hope; my joys will be more serene, my sorrows less bitter, while distress even will become a source of comfort and salvation. It is good to follow Thy precepts; I mean to obey them from love to Thee; wherever I may be, I shall feel myself guarded by Thy care, O heavenly Father! and illumined by Thy light. I shall behold Thee in the sun's gorgeous rays, and in the pale light of the stars. I shall see Thee watching every act of mine, and weighing every thought; I shall walk in Thy presence, and my eyes shall be turned constantly towards Thee.

Therefore is my heart filled with joy when dwelling on the words of the Psalmist: "Oh how great is Thy goodness, which Thou hast treasured up for those that fear Thee." (Ps. xxxi. 20.) Yes, I feel that without faith there is no peace of mind, no consolation in trouble, no hope in eternity, no foundation for righteousness. Without faith in Thee, human virtue is nothing; for it would succumb before the power of the passions or when we should be called upon to make great sacrifices.

But Thou, God of Israel! regardest not the faith which is unaccompanied by deeds. If morality without faith is but like the unproductive seed, faith without righteousness is like a tree which produces no fruit. It is not sufficient for us to be convinced of the greatness of our duties towards Thee and our neighbour; for we must practise them. It is not enough that we recognise Thy attributes; we must be, as the sages teach us, "benevolent, merciful, ready to forgive offences, and prompt to assist all, even as Thou art merciful and gracious."

The Jewish faith, being the primary source of all morality and of all charity, does not exist in those who nourish hatred and selfishness, and indulge in calumny and revenge; nor is it with those whose hands are unclean, who practise dishonesty, whose words are deceitful, or who sacrifice the rights of another to their own cupidity, ambition, or sensuality. For Holy Writ clearly teaches the conditions whereby salvation is obtained:—"Lord! who may sojourn in Thy tent? who may dwell in Thy holy mount? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; that uttereth no calumny with his tongue, that doth no evil to his neighbour, and bringeth no reproach on his fellow-man; in whose eyes the despicable is despised; but that honoureth those who fear the Lord; that sweareth to his own injury and changeth not; that putteth not out his money for interest, and taketh no bribe against the innocent." (Ps. xv. 1–5.)

PRAYER.

Grant, O God! that I may think, act, and live but for the sanctification of Thy faith and the glory of Thy Name, both by thought and deed. May my faith be ever active, my piety constant, and grant that a firm trust make me ready to brave death rather than deny my belief.

Lord God! enlighten and strengthen my reason, so that it may combat all the evil suggestions of unbelief. En-

lighten all men, open their eyes to true wisdom, make them comprehend the eternal truths announced through Thy prophets, so that they may return to Thee, confess Thy name, and proclaim, with all Israel, "The Eternal, our God, is One!" Amen.

Then read Psalm xxiv.

MEDITATION FOR MONDAY (THE SECOND DAY).

ON THE LOVE OF GOD.

As men, formed by the hands of God, and created in His image, we are enjoined to love the Lord our Creator in all things and at all times, in order that we may attain true happiness. If we rightly reflect on our position in the world relative to God, nothing will be easier or more agreeable than the fulfilment of this duty. For why should not all our thoughts, all our affections, all the moments of our life, be devoted to prove our love of the Lord? Have we not received all we have from His bounty? He has given us our existence; He provides for all our wants; every day that we live, every thing which we enjoy, are simply new blessings we obtain from Him. Every day He bestows on us favour and mercy; nay, our ingratitude exhibited by deeds of wickedness does not close His paternal hand, nor exhaust the abundance of His indulgence and forbearance. It is therefore scarcely needed for us to be *commanded* to love God; on the contrary, affection for Him ought to be a spontaneous offering of the soul, manifested in all our actions.

To love God with all our heart is to give Him all our affection, our constant worship, not for the sake of recompense, nor the dread of punishment, but for the sake of His glorious attributes, and His inexhaustible mercy. How can we fail to love Him, who alone is perfection, with the whole strength of our being, and thus fulfil the injunction of the Psalmist, "Serve the Lord with gladness"? But do we love God thus? Some obey Him with indifference, and bear im-

patiently the yoke of the law; others serve Him with superstitious fear and in ignorance of His greatness; others, more guilty still, make to themselves idols to which they render homage:—self-interest, with its sordid views;—ambition, with its intrigues;—sensuality, with all its vices!—and these, O Israel! are the gods thou dost too often adore.

To love God with all our soul is to render homage to His glory, His omnipotence; to centre in Him all our hopes in this perishable world, all our expectations in the world to come; to know and proclaim that He is the Creator, the Ruler, Sustainer, and Judge of the universe.

But, to love God, we must know him: "Know thou the God of thy father, and serve Him with an entire heart and with a willing soul." (1 Chron. xxviii. 9.) To know Him, we must seek Him in His works, study His Holy Word, and follow His divine will.

To love God with all our heart, with all our soul, and with all our might, is to love Him with all our affections, with all our faculties, and with all our means. No sacrifice should be too great, no labour too difficult, when His service is concerned. For we must show our love in our deeds: "Thou shalt love the Lord thy God, and keep His charge, and His statutes, and His ordinances, and His commandments, all the days." (Deut. xi. 1.) Such is true, sincere love of God; but to be content with saying that we love and desire to please Him, without effort, devotion, or sacrifice, is not to love God. "For the Lord is righteous, and loveth righteousness." (Ps. xi. 7.) He loves charity and equity. To love God is to follow His precepts willingly, and to perform all such deeds as are pleasing in His sight.

Whether we are great or little, rich or poor, happy or unhappy, we should love the Lord, the Holy One of Israel, and only live on this earth to love Him and become worthy of His love. To whom else should we render worship? He alone will live eternally, and thus remain to us when all mere earthly affections, which fill and stimulate, but can never satisfy, our heart, will have perished. Let us love the

Eternal with all our heart, with all our soul, and love Him even when we draw our latest breath.

PRAYER.

O God! I feel that I am yet far removed from experiencing such a love! Forgive me if I have so long mistaken Thy holy precepts. I will henceforth love Thee with a new and perfect love, with deeds and not with words; for Thy love, O God! is revealed to me in Thy words and in the blessings which Thou continually bestowest on me.

Then say Psalm xlviii.

MEDITATION FOR TUESDAY (THE THIRD DAY).

ON THE LOVE OF THY NEIGHBOUR.

"Thou shalt love thy neighbour as thyself." (Lev. xix. 18.) The God of Israel teaches us in these words every human charity, and they contain the essence of the whole moral law.

The love of our neighbour is essentially a Jewish virtue; it was our holy law which, in the name of God, first proclaimed the dogma of universal brotherhood. Israel was charged to propagate and teach it among the nations, and God's people has never been guilty of utterly disregarding it; for in every page of Holy Writ, God has established the strictest rules of charity not only towards Israelites, but has commanded us also to extend this charity, this fraternal love, to strangers of all nations: "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." (Lev. xix. 34.) These holy precepts have been perpetuated among us by tradition; and Israel, while so often forgetting many of God's commands, which are in our days especially so much neglected, observes at least the divine precept of charity, and through works of mercy seems still to retain the impress of the spirit

of the law. And yet, when we consider how imperative the duties towards our neighbour are on us, and how many other virtues they demand for their exact fulfilment: we shall see with sorrow that many errors have yet to be avoided, and many virtues to be acquired. We love our neighbour frequently from human, selfish motives; regardless of God's precept, we consider but our own interest or vanity; or perhaps our affection is centred on those nearest to us, on a few friends at farthest, or on those who, by their education and training, have similar prejudices, positions, or sympathies with ourselves.

Still our love must be extended to all, without regard to person or faith; for all are comprised in the term neighbour. We should consider this world as the house of God, in which all men are His children and our brothers, whatever their rank, education, or fortune may be, and we ought to feel most for the necessitous and humble; and we should herein imitate God, who says, "I dwell in the high and holy place, yet also with the contrite and humble spirit, to revive the spirit of the humble." (Isaiah lvii. 15.)

Alas! how little is this virtue practised among men. The love of our fellow-creatures ought to be the link connecting all mankind, and become the pledge of peace; and yet do we daily give way to violence, hatred, and intolerance;—brother rises against brother, relative against relative, family against family, Israelite against Israelite. We ought to live together as children of the same father, to help, support, and love each other; but, alas! too often do we cherish in our hearts envy, pride, and intolerance, forgetful of God's precept, "Thou shalt not hate thy brother in Thy heart; thou shalt not avenge nor bear any grudge against the children of thy people." (Lev. xix. 17, 18.)

We say that we love our fellow-man, and perhaps we believe that we do; but where are the acts to prove it? The love of our fellow-creatures should not be a vague love, but we must show it in our actions, in results. Can intentions avail aught without deeds? will words alone demon-

strate friendship? the offers of service be enough without performance? Of what use is mere pity to the suffering poor, the sick, the forsaken, the unfortunate?

Perhaps I may say, My heart is not unmoved at the sight of misery, my conduct is not hard to the poor. But is it enough to pity misfortune, to bestow alms on the poor, or to be free from hate and envy of those above us?

No; the love of our kind should be an active virtue. We should console the afflicted, help the needy, not only with our means, but also with our counsels, encourage and guide them in their inexperience, and raise them in their own estimation by our conduct towards them. We must not bestow alms on the first comer, to spare ourselves the sight of misery; but it is our duty so to regulate our charity, that the distressed may be relieved, and their suffering alleviated. We must perform our part in deeds of public benevolence according to our means, and support public institutions not only with our gifts, but also with our zealous co-operation.

Let us, then, practise active charity, which is shown in works, and not in words; in actions, and not in offers; in services and sacrifices, and not in good intentions merely.

PRAYER.

I will strive, O God! to subdue all selfishness and indifference to the lot of others, to perform deeds of love towards my fellow-creatures, and, according to Thy divine command, to love them, inasmuch as they are, like myself, created in Thy image. I will bear their misconduct with gentleness, sympathize with their moral and physical infirmities, and supply their wants according to my means; for I know, O God! that to act in this manner is rendering the most acceptable homage to Thy holiness and to the blessed faith which Thou hast given us. Amen.

Read Psalm lxxxii.

MEDITATION FOR WEDNESDAY (THE FOURTH DAY).

ON FALSE SHAME IN MATTERS OF RELIGION.

"The Lord is for me; I will not fear; what can a man do unto me?' (Ps. cxviii. 6.) As Israelites we must sanctify the name of our God, and Holy Writ teaches that it is a solemn duty incumbent on us all. Woe to those who, ashamed of their faith, deny their God; for whosoever rejects the Lord will be rejected by Him. Why should such scandalous cowardice exist? Should we not rather glory in serving the Lord of all? Men think themselves honoured in serving the princes of the earth; but how much more glorious is it to serve the King of kings! Let us rejoice in our sacred mission, and confess before all men the Eternal our God, while to deny Him even in appearances merely is an outrage of His sovereign Majesty, indicative of an abject and debased mind.

None but the meanest characters are ashamed of being ridiculed for being pious, and they evince a servile dependence on the opinions of the worst of men. He who dreads the raillery of the wicked proves himself wanting in strength of mind for the pursuit of the good.

There are many indifferent to the judgment of others when their tastes, interests, and pleasures are concerned, who yet find it hard, when surrounded by scoffers, to approve of the good and practise it, or to acknowledge the obligations of religion, and fulfil them. But can any thing be more humiliating and servile than to appear what one is not, and not to dare to seem what one is? Cannot those words of bitter irony, with which the Psalmist speaks of idols, be applied to such minds?—"Mouths have they, but speak not; ears have they, but hear not." (Ps. cxv. 5, 6.) These words convey a true though humiliating picture of those pitiful characters whom false shame enslaves. They have ears, but will not hear; they have tongues, but will

not speak, except to approve of that which is approved of by those around them; they have eyes, yet do not see the meanness and servility of their own conduct. Did they possess the dignity of character and nobility of sentiment which true religion bestows, which raise man in his own esteem, they could not fall into such a state of debasement and error

And can you, Israelites! the first-born of religion, chosen as the promulgators of the divine revelation, raised so high by the hand of God, descend from your glorious rank to profane and deny it? Instead of proudly confessing your belief openly, as befits the nation of priests, will you betray, renounce your God, to crouch before the idols of the world? And even this is not all. False shame in matters of religion leads to infidelity; and then reason is sacrificed, and truth deserted, for the vulgar pomp and worldly advantages of error and apostasy. Thus does false shame in religion become more fatal than were the persecutions of the tyrants of past times, who only tormented the body, while the former corrupts and degrades the soul.

But, after all, the world really holds such characters in the lowest estimation. They are degraded in the eyes of the very individuals whom they wish to please, and thus fail utterly in their unworthy object. Let us therefore free ourselves from such a bondage, and throw off the yoke which the opinion of others imposes on us. Let us maintain our dignity and liberty of conscience, and remain firm in faith and in our devotion to God's law.

What can man do for or against us? When, one day, we shall appear before God, can man shield us from His justice? Let us, then, burst the chains which bind us to worldliness and pleasure, and bear a free and full testimony to the truth. Our fathers did so at the expense of their earthly happiness, our martyrs sealed it with their blood, and we ourselves can readily bear up against sarcasm and ridicule, when it is in the cause of duty and of God.

RESOLUTION.

Although I despise false shame in religion, I have nevertheless not rarely been misled by it, and have merited Thy displeasure, for fear of incurring man's raillery, often denying what I felt to be true, and performing the evil which I condemned in my heart. I affected to be what I was not, and have frequently failed in the performance of my religious duties, sacrificing them to the whims and prejudices of those around me. But I will throw off this despicable yoke. I will publicly confess Thee my God, and glory in Thy service, and in the fulfilment of Thy holy law; "for it is better to seek shelter with the Lord than to put trust in man." (Ps. cxviii. 8.)

Let scoffers laugh, and the impious disapprove; but for myself, "I will not fear; what can man do unto me?" I will serve Thee, O Lord! with all my soul, and at my death strive to merit Thy approval, so that I may be received in Thy abode of eternal bliss! Amen.

Read Psalm xciv.

MEDITATION FOR THURSDAY (THE FIFTH DAY).

ON OUR DUTIES AS ISRAELITES.

"He hath told thee, O man! what is good; and what doth the Lord require of thee: nothing but to do justice, and to love kindness, and to walk humbly with thy God?" (Micah vi. 8.) Moses, in his last address to the people of Israel, bids us remember that the observance of the holy law imposed on us by God is neither too difficult for us, nor beyond our strength. To follow it we neither need to traverse deserts, to ascend mountains, nor to cross the seas; it is near us, within our reach; for we read in Deut. xxx. 12, 14; "It is not in heaven that thou shouldst say, Who shall ascend for us to heaven, and bring it unto us, that we

may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.'

In these words does the prophet warn us not to allow any obstacle to turn us from the path of duty. If we wish to prove ourselves worthy of belonging to the household of Israel, if we desire to belong to God, and to be the children of His covenant, we must not only resolutely adhere to the great and glorious truths of our belief, but perform likewise the commands of God which it inculcates. It is not enough to believe and pray; but we must also fulfil the precepts relating to honesty, justice, and charity, which are taught in the law for all the circumstances of life; they are clearly expressed and imperatively commanded in every page of Holy Writ. Obedience to them will prove us faithful Israelites; but the most zealous belief and a multitude of pious words will avail nothing if we disobey the divine commands. Jeremiah, who so often predicted the fatal consequences of false devotion, says, "Thus saith the Lord of hosts, the God of Israel, Amend your ways and your deeds, and I will permit you to dwell in this place; but do not rely on the words of falsehood, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, as they say. For if ye thoroughly amend your ways and your deeds; if ye thoroughly execute justice between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood, and walk not after other gods to your own hurt: then will I permit you to dwell in this place." (Jeremiah vii. 3–6.)

In what, then, does piety consist, and how shall we walk in the ways of the Lord? Simply by regarding His word as our only rule of conduct, so that we may fulfil faithfully the duties of our position as assigned to us by His providence, by which we shall render Him proper homage, and act so as to obtain His favour. "To fear God, and keep His commandments, is the whole duty of man." (Eccles. xii. 13.)

If we are poor, and have to encounter many privations,

we should remember that God promises, in many pages of Scripture, to lift up those who are bowed down. Job, when sunk in misery and afflicted with sore disease, remained firm, humble, and faithful amid his trials, and rendered glory to God on high. Like him, we should set our hearts on heavenly happiness, and submit with resignation and confidence to the decrees of our ever-merciful Father, who knows what is best for His children.

The poor are as near to God as the rich; for wealth brings responsibilities and duties in proportion to the blessings it confers. If prosperity shines on us, and we are in possession of wealth, we should be careful not to abuse its advantages. Let us avoid extravagance, luxury, pride, and selfishness, and remember that the rich man holds his wealth but as a steward to help the needy; for we are told that "Whoso stoppeth his ears against the cry of the poor, he also will cry himself, but shall not be answered." (Prov. xxi. 13.)

God demanded of our ancestors a tithe of their annual products, and this observance was long piously maintained in Israel; but in our days, unfortunately, it is kept up only by a few possessed of unusual zeal. We should note the amount of our riches, and the greatness of the misery of so many suffering fellow-creatures, and then moderate our desires, and regulate our personal expenditure, so as to be enabled to fulfil the obligations of the law: "If there be among thee a needy man any one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart nor shut thy hand from thy needy brother; but thou shalt open wide thy hand unto him, and thou shalt surely lend him sufficient for his need, which his want requireth. Beware that there be not a wicked thought in thy heart, saying, The seventh year, the year of release, is at hand, and thy eye be thus evil against thy needy brother, so that thou wouldst give him naught; and if he cry concerning thee unto the Lord, it will be sin in thee: thou shalt surely give him, and thy

heart shall not be grieved when thou givest unto him; for because of this thing the Lord thy God will bless thee in all thy work, and in all the acquisition of thy hand. For the poor shall never cease out of the land." (Deut. xv. 7–11.) If our lot is one of constant toil, we must labour honestly and faithfully; if occupied in commercial pursuits, probity and honesty should be the basis of all our transactions, and we ought to prefer fair dealing to great riches, which are frequently a temptation to sin.

And those among us who are parents in Israel, should remember that we have towards our children great duties and heavy responsibilities, which are too often unheeded or misunderstood. We should make every personal sacrifice to afford them opportunities of a healthy, sound, and vigorous development of both body and mind; we should give them a really Jewish education and training, and the means of obtaining an honest livelihood. If we demand their love, respect, and obedience, we should deserve the same first by our own conduct and example; for God has said, "Ye shall fear every man his mother and his father, but keep my Sabbaths," thereby implying that parents must be obeyed and respected only so long as they inculcate, by precept and example, obedience to the law of God.

And you, women of Israel! think not that it is difficult to cultivate sentiments of true piety. After examining your hearts, and addressing your prayers and worship to God, attend to the duties of your household and family; think not these cares beneath you; the virtuous woman in Scripture is represented as making them her chief merit. Strive, above all, to set an example of piety, gentleness, and patience to those around you.

Husbands and wives! respect the sacred tie which unites you; be faithful, devoted, and affectionate to each other, and take heed that mutual confidence shall constantly increase between you.

Children! love and honour your parents; offer them the submission which nature and Holy Writ demand; for then

will God acknowledge you as His children, because you have obeyed His will in this most important point.

Daughters of Israel! if you desire to be holy as your religion demands, devote your hearts to God's service, preserve the modesty which always has distinguished your sex in Israel, let discretion and prudence rule your words, and domestic virtues be your greatest adornment.

Masters and mistresses! treat your servants with justice and kindness; direct them by your good counsels, and elevate their thoughts above their humble position by your righteous example. And you, servants! obey your masters faithfully and honestly, and merit thus your share in the divine blessings, by becoming Israelites in accordance with the Word of God.

Let us all ever remember that to be worthy of the name of Israelite, it is not enough that we believe in the truths and perform the outward ceremonies of religion. We must likewise fulfil all the obligations of our various positions, as duties sacred in the sight of God, and commanded in His law. These are often the most common, ordinary acts which recur in the daily general routine of life; but we should perform them with pious thoughts and pure intention; for thus we shall sanctify every position and employment, whether it be one of power, of servitude or manual labour, of commercial enterprise or of scientific research.

RESOLUTIONS.

I will endeavour to become strong in belief, pure in thoughts, and to render glory to God, by honesty and probity of conduct, general obedience to the commands of God, and an open professing faith. As Israelite, I will remember that I serve the King of kings, and I will declare aloud my faith, so as to contribute, as far as permitted by the limits of my earthly existence, to the accomplishment of the sacred mission assigned by God to His people of promulgating the knowledge of His Unity and law to the

nations of the earth, and fulfil the injunction, "Ye shall be holy, for I the Lord your God am holy." (Lev. xix. 2.)

Read Psalm lxxxi.

MEDITATION FOR THE EVE OF THE SABBATH (FRIDAY).

"The heavens relate the glory of God, and the expanse telleth of the work of His hands." (Ps. xix. 1.) The institution of the Sabbath, which is commemorated perpetually by the work of creation, teaches us to recognise the Eternal through His works, and to adore Him for His mercies. From it we can trace the distinctive attributes of Israel's faith, of which it is indeed the outward sign, the simple and striking characteristic of our belief. It rests not on subtle interpretations or mysterious legends, which disturb and confound our reason, that ray of divine light which distinguishes the human mind from the brute instinct. The lamp of reason is given to man for his enlightenment, that he may recognise in God's works the visible signs of His providence. Therefore do we, on this sacred evening, celebrate God's wondrous works in psalms and hymns.

Sovereign Creator! Thou didst not only reveal Thyself on Sinai before a whole people, by the proclamation of eternal truths, but Thou dost daily manifest Thyself in the ever-recurring wonders around us. Whether I read Thy Holy Book, or cast my eyes on the beautiful face of nature, Thy power is made manifest to my understanding. I discover the evidence of Thy greatness wherever I turn my looks; all outward nature proves Thy divinity; earth, sea, and sky proclaim that Thou hast created, and that Thy wisdom guides and Thy bounty maintains them all.

When I contemplate, on a calm night, the immense celestial vault, with its countless stars sparkling like jewels in Thy crown, scattered over the heavens—performing with such precision their varied courses,—when I survey this glorious harmony, this never-failing order, can I fail to

recognise Thy designing hand, O supremely wise and omnipotent Creator?

O ye! who refuse to render homage and worship to your Maker, can you gainsay the testimony of the sublime harmony pervading heaven and earth? can you extinguish the celestial lights, bid the dawn to return no more, the seasons to suspend their course, and the sea to burst the bonds imposed by the Eternal when He said to the ocean, "Hitherto mayest thou come, but no farther; and here shall thy proud waves be stayed?" (Job xxxviii. 11.)

Be not, then, obdurate in your unbelief, but rather follow the guidance of your enlightened reason, which discovers in all the designing hand of Providence. Unite your voice with that of all creation in the melody of universal nature which ascribes glory to the Almighty Creator.

And if the hand of Providence is so evident in the government of the material world, could He have left to chance the guidance of our souls? Could the Lord have bestowed all His attention on inanimate nature, to bodies formed of dust, to perishable things, and not have cared for the immortal spirit? The prophet, on the contrary, teaches us, "I know, O Lord! that the way of man is not in his own power; it is not in man that passeth away to direct his steps." (Jer. x. 23.)

We are thus told that God guides all. But the limited mind of man knows not always how to comprehend the ways of Providence. Seeing the sinner sometimes enjoying the blessings of the earth, while the righteous man is eating the bread of affliction, the unreflecting mind cannot understand that even then the justice and love of God are manifest. But says the Psalm (xcii. 8–15), "When the wicked spring as like herbs, and when all the workers of wickedness do flourish, it is that they may be destroyed evermore. But Thou art exalted to eternity, O Lord! . . . The righteous shall spring up like the palm-tree; like a cedar in Lebanon shall he grow high. Planted in the house of the Lord, in the courts of our God shall they spring up, . . . to show that the Lord is upright."

God, before whom the pages of the past and of the unknown future are alike open, and for whom time has no measure, alone knows the source and connection of the thousands of events constituting the sum of human destiny. And yet weak, presumptuous men, possessing scarcely a moment of actual life, would dare to sit in judgment on the ways of Providence!

God guides all. Why, then, should we act as though we doubted? Why should we rely alone on our own strength and wisdom, and therefore, when evil assails us, or we are dissatisfied with the small results of our dreams of happiness, murmur or complain?

God guides all. How often is the pride of the man who once gloried in his riches bowed beneath the burden of poverty; how often is the pride of parents buried in their children's graves, while the humble are often exalted, and unlooked-for joys revive the drooping heart.

God guides all. Our pious ancestors knew and felt this when they so confidently resigned themselves to the wisdom of Providence. In all their enterprises they relied on His blessing, and not on their own strength. Do we not see that the hand of God guided them aright amid all their troubles? The history of the patriarchs, of Joseph, of David, convince us of this in every page. And, even with ourselves, not a day passes without our seeing that God's finger marks out the lot of all families around us.

God guides all. It is indeed our duty to act prudently, to deliberate well on our projects, and to exercise all our wisdom and intelligence; but God alone can give success; for He alone knows what is best for us, and so we are taught, "Commit thy way unto the Lord; trust in Him; and He will bring it to pass." (Ps. xxxvii. 5.)

Let us sow our seed in hope, yet await its ripening from Him who alone can send rain and sunshine. Let us act, and work, and exert every endeavour to accomplish what is good, as it is our duty to do. But God alone can bless, and

He directs all with justice, since righteousness and "justice are the prop of His throne."

Let the pious rejoice in these words of consolation, and the wicked reflect on their grave significance. Sin, sensuality, or revenge may be hidden from the world; but a day will come when all will be revealed, and retribution speedily follow to overwhelm the sinner.

O ye righteous! who bear with resignation the weight of others sin, your all-loving Father imposes not in vain this burden on you. He will help you to bear it; He is trying you now with tribulation; but the hour of deliverance and salvation is at hand. "And the sufferers shall have abundant joy in the Lord, and the needy among men shall be glad in the Holy One of Israel." (Isaiah xxix. 19.)

PRAYER.

In Thy divine providence, O Lord! do I implicitly trust, and resign myself to Thy mercy. Thou art my Creator, God, and Father. Thou knowest my nothingness, and the end to which Thou hast destined me, as also the way which leads thereto. Dispose of me according to Thy will. I will not repine; for in all things I shall have cause to discover Thy goodness and to adore Thee; wherefore I submit and resign myself to Thy decrees, and hope in Thy goodness, for Thou art the Father of mercy, and art good to all. Amen.

VARIOUS MEDITATIONS FOR SABBATHS AND FESTIVALS.

I.

THE MISSION OF ISRAEL.

"And ye shall be unto me a kingdom of priests, and a holy nation." (Exod. xix. 6.) In the same measure as the Almighty imposes on every man the accomplishment of some task, the completion of some work, so has He imposed on every people its particular mission to be performed among the nations of the earth, a particular work to be accomplished in the whole system, as it was established at the creation. It is the province of some nations to spread enlightenment in matters of philosophy or politics; of others in literature and poetry, or in science and the arts.

In this division of labour Israel has received the noblest portion. To it has God confided the mission of propagating the divine truths among the nations of the earth, and of teaching all the knowledge of the one true God.

While the most illustrious men and most eminent pagan philosophers of antiquity lost themselves in the obscurity of their own systems, while all nations lived in idolatry, and offered human sacrifices to false gods, a simple family of Aramean shepherds received, in those early times, the revelation of the great truth, and the knowledge how to worship the one God. As a great river, destined to roll its mighty stream through towns and kingdoms, often has its source from a solitary threadlike spring: so did the divine truth, after having been obscured for ages, flow forth again from Abraham, to spread itself among all the nations of the earth. It was not philosophical meditation alone which led the mind of the patriarch, nurtured in the midst of idolatry, to the light of truth. God Himself called Abraham, to whom He revealed Himself, and with whom He entered into an

everlasting covenant, which was to constitute the descendants of this Hebrew patriarch the missionaries of the true God. Illumined by the divine light, they were separated from the idolaters around them, and were bidden to shun their habits, customs, and vices; and, as devoted to God and their peculiar calling, they were to have no other desire than to please Him, and no other guide than the will of the Omnipotent. As an evidence of this absolute submission, Abraham consented to sacrifice his only and beloved son Isaac at the divine command. We are told how the material offering was stayed, since the sacrifice of the heart was deemed sufficient. Isaac went from one place of exile to another to remove himself and family from the contagious example of idolatry, so as to preserve the treasured revelation from all taint and impurity. But his son Israel at length founded the nation destined to carry forth through all the world the banner of truth.

But, as the descendants of Israel multiplied, their contact with neighbouring tribes became inevitable and frequent. Truth but lately recognised might have become obscured; the newly taught faith might have wavered, and Israel's strict customs might have become tainted by contact with idolaters. It was then, to give strength to their mission, to engrave the traditional truths more deeply on their hearts, that God subjected them to Egyptian bondage; for as oppression and persecution are calculated to impress certain sentiments on man's heart, which prosperity might fail to establish, Israel was compelled to submit to its first bondage, in order to become more firmly impressed with the great idea which is the basis of true religion; just as now, in our present exile, the same designs of Providence are also being carried out.

After a captivity borne with fortitude and resignation, God caused the day of deliverance to dawn for the descendants of Jacob, in whose hearts faith in God the Creator was newly re-established. Israel had become a nation, and commenced to enter on the fulfilment of its mission. Tra-

ditional truth was now to be constituted into law, and the religious code of the world to be proclaimed in a public legislation.

An extraordinary man appeared in the person of Moses. All that human intellect can receive of divine spirit was imparted to Moses, who assembled the children of Israel and led them to the foot of Sinai. He renewed the covenant made with Abraham. He became the mediator between God and His people, when He proclaimed His divine dogmas, those glorious treasures of truth and wisdom.

When all other nations of the earth were plunged in idolatry and darkness, and lost in the vain dreams of an erring philosophy, a shepherd-people, in the solitude of the desert, prostrate at the foot of a burning mountain, entered into a compact with the living God, learned His attributes, His designs, His will, and received in the Ten Commandments the immutable code which is to enlighten all the nations of the earth and lead them to eternal salvation.

While human blood was sacrificed on pagan altars, while the greatest corruption in morals and absurd and barbarous customs degraded their contemporary and even succeeding nations, the Israelites received the noblest and purest moral code from the summit of Horeb. It inculcates the duties of man to man, the rights of life and property, the love of our species, chastity, mercy for the unfortunate, hospitality, protection for the widow and orphan—a body of sanctifying precepts, all the demands of affection and kindness which can be suggested by the most tender humanity and highest morality; all these are to be found in the immortal Book forming the basis of our present civilization, often copied by modern religions, yet never surpassed by any. How happy should we Israelites be in contemplating the noble source whence we derive our existence, and the glorious destiny awaiting us in time to come. While surrounding religions demand a faith in incomprehensible mysteries and celebrate festivals which are to perpetuate their memory, our belief contains no other dogmas than those based on

nature and God its Creator. Our festivals are those of the whole human family, instituted to call all nations to the temple of the true God,—whether we offer the first-fruits of our harvests to the God of nature, in gratitude for the blessings of the earth on *Sukkoth*, or whether we celebrate the national feast of liberty on *Payssach*, or thank God for the greatest of his blessings, the revelation of His divine law on *Shabuoth*.

The more we examine the Mosaic code, revealed to primitive, simple men, without the aid and before the diffusion of human science and knowledge; the more we examine the means and messengers whom God made the instruments for its propagation: the more convinced must we be that this law is of divine origin, and that Israel's mission is to impart by its means the knowledge of the true God to the human race. Has there ever been a poet like David, or a philosopher like Solomon, or a preacher like Isaiah or Jeremiah? Can uninspired human ideas be clothed in such language? Can the mind of man soar unaided to such perfection? No; and therefore none who have since their days spoken of God and His works have been able to attain such sublimity of thought or language.

But, unhappily, Israel has not always remained faithful to its exalted mission. Too often has it been led to follow the human institutions under which other nations had fallen. Enfeebled and corrupted by luxury, it was induced to imitate neighbouring nations, to neglect its simple and holy religion for the more pompous, idolatrous forms of worship, and an easier and more sensual moral code. In vain were the energetic and earnest warnings of the prophets; Israel remained deaf to the voice of God, neglected its mission, and polluted the standard intrusted to its keeping. Therefore God chastised His people by leading them captives to Babylon. But seventy years of trial and banishment did not eradicate the evil; corruption had done its work too surely; the second temple fell, like the first, beneath the weight of iniquity, and God's people had to submit to another test, of

more fiery character and of longer duration, before the fulfilment of its mission.

Yet is Israel's preservation among the nations a miracle in the eyes of the most incredulous! While Greece, so great in arts and philosophy, Rome, the conqueror of three-fourths of the then known world, and many other powerful nations, are so lost in the abyss of time, that all trace of their descendants is extinct,—Israel, that feeble flock, with faith for its only defence, and the law its only strong support, has been maintained through centuries of ignorance and barbarity in the midst of nations;—and, notwithstanding its dispersion, the dungeon, gibbet, fire and sword of persecutors, we Israelites still raise on high the banner on which is inscribed the ineffable Name of the Lord of all.

Pardon, O God! those who, to account for our past sufferings, or to combat our faith, inquire, in their ignorance, if Israel still exists only to suffer chastisement for the expiation of some great crime committed by their ancestors. They know not that they utter blasphemy against Thy divine attributes, and misinterpret Thy Holy Word,* in supposing that Thou wouldst hate and chastise thousands of innocents in all generations, and unconscious children for the sins of their forefathers. Pardon those whose imaginations endow Thee with passions similar to their own; and enlighten speedily their reason, that they may behold the truth as Thou hast revealed it. Lord! Thou hast willed that Israel should dwell among the peoples, because its mission is not yet achieved; Thou hast permitted that Israel should bear misfortune and persecution, to remove it, as in Egypt, from corruption and temptation, so that Thy divine law might become more deeply engraven on its heart, and that

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* This cruel doctrine is reproved in many passages in the Bible: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." (Deut. xxiv. 6. See also Jer. xxxi. 29, 30; Ezek. xviii. 2–6, &c.)

the truth should be taught to other nations through the instrumentality of Thy people. To facilitate the diffusion of this knowledge, the worshippers of Thee, the one true God, are scattered over every region of the globe. And when at length all the nations will recognise Thee as the true God, when they will prostrate themselves before the glory of Thy majesty, when all will unite in one fraternal bond, when peace will reign throughout the universe, when "the lion shall lie down with the lamb, and they shall beat their swords into ploughshares," when the reign of peace will be established on earth:—then will Israel by these signs, and by these alone, recognise the fulfilment of Thy prophecies, and then only will the advent of the Messiah gladden all hearts, and Israel's mission will be accomplished.

Those who know not Thy ways, nor study Thy inscrutable decrees, inquire, perhaps, what Israel can teach the great nations resplendent with the lustre of learning and civilization. But is it now the first time that Israel is called to furnish a great lesson to the world? When in Palestine our ancestors worshipped Thee in a temple, in which for chief ornament was inscribed Thy holy Name: temples resplendent with marble and gold were raised to false gods in Athens, the seat of science, and in Rome, the mistress of the world. These and other nations, that, in other respects, had attained a high degree of civilization, were glad to receive from us, as a blessing, the Decalogue, revealed to our fathers on Sinai, and to recognise Thee our God, the God of Abraham, Isaac, and Jacob, though in their wilfulness they have not yet recognised Thy UNITY: it is therefore our glorious mission to propagate the knowledge of this sacred truth, that Thou art One, among the nations; as the truth is not always the property of the powerful or the many, and Thou frequently employest the weak to instruct the strong.

But to accomplish this divine mission, Israel must be worthy of it; to become the teacher of nations, it must set a fitting example; to fulfil the priestly office, it must be purified from all iniquity, and be clothed in piety and

righteousness; its ways must be pure, its morals chaste, its faith unalterable, and its whole existence devoted to the observance of Thy divine commands. Then only can Israel become a blessing to the world, and accomplish Thy will, O Father of truth everlasting!

PRAYER.

We thank Thee, O God! for the privilege of being born of the race of Israel, to whom has been vouchsafed so glorious a mission; may we be worthy of it; may our conduct become sanctified by the observance of Thy commandments, so that we may become an example to other nations, and cause them to adore Thee the one God, in order that the Messiah, the son of David, whom Thou hast promised, may soon reign in Zion. Amen.

Read Psalm cxxx.

II.

ON THE UNITY OF GOD.

"Hear, O Israel! the Eternal our God, the Eternal is One." (Deut. vi. 4.) The foundation of our belief, that which constitutes and comprises the whole of our faith, is the idea of the *Unity of God*, which the learned call monotheism. The religion of Israel holds it as an inviolable principle, and demands its profession with the utmost rigour; wherefore it has glided into every portion of our worship and liturgy, and has become, so to say, a part of the very soul of its adherents.

God is one and alone. There is one sole God, that is to say, He is indivisible, and His power is not and cannot be shared by any other. There is a palpable absurdity and contradiction in admitting the possibility of two beings endowed with all the attributes of sovereignty and justice; since whatever could be possessed by one would be taken

from the other. The powers of each would be limited by those inherent in the other, consequently neither could be omnipotent; for if one were so, the other would be subordinate, and could be no longer God. God is one, and in Him there cannot be supposed a division of the Godhead, or a plurality of persons. His essence is incapable of being communicated or imparted; for all who receive existence from Him are created, limited by His sole absolute will, and mutable at His option. The cause of His existence cannot be derived from without; since the circumstance of having proceeded from another is a proof of limitation in space or time; nor can He have a descendant, since the being issuing from Him could not have existed from all time, and would, therefore, be limited in his being.

Our religion has an essentially spiritual character,—that is to say, the soul is more considered than the body; the spiritual requirements of the soul are regarded before the grosser wants of the senses. Our religion holds as a principle that God's being is incapable of division; that the government of the universe requires the admission of a unity of power, of will, and of intelligence; that any attempt at a separation of His attributes or His essence would be a denial of Him; and that to suppose God otherwise than ONE, or limited as regards time or space, is to imagine Him to be like man. This natural and self-evident truth needs no scientific demonstration; common sense and sound reason must lead every thinking mind to adopt this belief; and this is precisely what constitutes ours the simplest and most natural faith, and renders every mysterious symbol unnecessary.

Truths taught by philosophy and science, confirmed by reason and common sense, are revealed in every page of the Scriptures, and are proved to be consistent with reason and history. At the creation, the supreme Architect, by His word alone, brought forth the universe from chaos. On Sinai, at the solemn promulgation of the Decalogue, the Lord enjoined on us by a formal command not to address

our worship to any other being than Himself: "Thou shalt have no other gods before me." (Exod. xx. 4.) Moses, shortly before his death, addressed the people thus: "Hear, O Israel, the Eternal our God, the Eternal is one;" and this has become the Israelite's confession of faith, and was uttered with the latest breath of many glorious martyrs. The patriarchs, through their entire lives, the psalmist, in his divine songs, the prophets, in their inspired writings, all proclaim the one Lord of the universe. "Hear, O my people! and I will give warning unto thee; O Israel! if thou wouldst but hearken unto me: there shall not be among thee a foreign god, nor shalt thou bow thyself down to any strange God." (Ps. lxxxi. 9, 10.)

The coming of the Messiah, at the great epoch of the regeneration of the human race which has been predicted by the prophets, will have, as its leading feature, the universal recognition of the one God, as announced by many of these messengers, especially Zechariah, who said, "And the Lord shall be king over all the earth; on that day shall the Lord be (acknowledged) one, and His name be One." (Zech. xiv. 9.)

Thus the Israelite's idea of God is that He is one Being, having no equal or similitude, in whom all the attributes of power, wisdom, goodness, eternity, form an indissoluble whole, who is to be conceived only as a Spirit, and it would be a denial of Him to represent Him either by symbolical or artistic signs, for this would be to change, disfigure, and deny His unlimited and illimitable power and existence, as all symbols are themselves limited. Therefore are we told, "Thou shalt not make to thyself any graven image, or the likeness of anything; . . . . thou shalt not bow thyself down to them, nor worship them." (Second Commandment.)

The prohibition of having any kind of image of the Divinity in our places of worship is a natural consequence of pure monotheism; and the command to avoid taking "God's name in vain," or uttering it unnecessarily, or on frivolous occasions, teaches us to use it with religious reve-

rence and a feeling of awe, which would be entirely lost by too frequently associating it with earthly thoughts.

Although our reason must lead to adopt the belief in God's unity as most consistent with His existence, it is nevertheless too weak to rise to the comprehension of His divine essence; for, so long as the soul is encumbered with the body, it cannot be elevated to a true knowledge of God. Moses the great prophet, even, while still living in a material body, could not see the face of God; for when he asked to see the glory of God, he was answered, "Thou canst not see my face; for no man can see me and live" (Exod. xxxiii. 20), thus showing us that the soul can only contemplate the great Creator when freed from its earthly trammels.

Our spirit alone can commune with our Creator, by reflecting on His greatness and mercy, while our bodily organs can neither perceive nor represent Him in any material shape. But though God is so high above all creation, so pure, spiritual, and sublime, still man, incapable of comprehending His exalted nature, has a constant tendency to distort or misrepresent Him. Thus many nations, misled through their love for artistic effects, and accustomed to deify matter, insensibly came to the admission that God could share the government of the universe with beings similar to Himself. It is owing to this cause that certain religions, monotheistic in their origin, have fallen off from this great principle, under the false idea that the masses could more readily believe in a divinity having a material form. By this also they were induced to admit a division of the divine authority, and a plurality of persons.

Let us thank God, however, that the pure idea of monotheism has been preserved in its full vigour in our holy faith, and has imbued our worship with its simple, earnest, and elevated character. Our synagogues are plain and unadorned, devoid of images or emblems representing the Divinity; our eyes are directed towards the sacred ark which contains the correct transcript of the law given through Moses, and we lift on High our hands in prayer, entreating

the favour of the invisible God whose residence is unlimited space, and whose duration is eternity.

Our ritual is simple, clear, and concise; its believers are at once enlightened and instructed, feeling that it would be an offence to Divine Majesty to attribute to the Creator the conditions, form, and failings of the creature. They think more of God than they speak of Him; and they never allude to the Almighty in terms similar to those used when speaking of men. It is worthy of remark, also, that our faith grows firmer as the mind becomes strengthened and more enlightened.

This conviction, that God is always present everywhere, will be the most certain check on our passions, and inspire us constantly with humility. The mission of Judaism also is to indoctrinate the world with this great idea which, when it has become practically applied everywhere, will produce a uniformity of worship, and inspire its adherents with so strong a faith, that they will cheerfully suffer martyrdom, if it be needed, for the glorification of God's unity. Let us all draw from this idea of the unity of our God, and the conviction of the nothingness of every creature, sentiments of charity and meekness towards our fellow-being, and humility towards God. We are as nothing in the presence of the infinite Creator. Let us, then, fear God as we are commanded, and fill our minds with the feeling produced when contemplating the immensity which distinguishes His being from our nature.

Let us, then, rally with all our strength around that glorious truth proclaimed by God Himself, recorded in every page of the Scriptures, professed by the patriarchs, and recognized by all the great minds in every age, sanctioned by philosophy, and responded to by our own conviction.

PRAYER.

Lord and only God! I adore Thee as the sole and sovereign Master of the universe. I revere Thee as the Source

of all existence, and the final Aim of all. I thank Thee with a grateful heart, yet in deep humility, that Thou hast been pleased to reveal to us the truth of Thy unity; and I beseech Thee to preserve me in this belief, until it shall be Thy will to call me to that abode where I can eternally behold and glorify Thee, the Being whom I worship here below. Deign, O Lord! to send Thy Messenger, who is to open the eyes of all mankind, and realize Thy promise, "On that day the Eternal shall be (acknowledged) One, and His Name be One." Amen.

III.

ON PUBLIC WORSHIP.

"This is none other but the house of God, and this is the gate of heaven." (Gen. xxviii. 17.) Religion, as its name implies, being the common link which unites those professing the same faith, and public worship being the chief, perhaps the only, manifestation of this community of sentiment: it is evident that among all religions those individuals who absent themselves from public worship are regarded as aliens to the same. Therefore the most powerful nations, as well as the most indigent, have contributed wealth and industry to construct edifices devoted to public worship. But with us public worship has a peculiarly august origin, for it was instituted and regulated by God Himself. His worshippers were still wandering in the desert, when He commanded them to build His first sanctuary; and the kingdom of Israel was barely established firmly when the Lord commanded Solomon to erect the temple on Moriah to which all the children of Israel were ordered to repair periodically from all parts of their kingdom.

An Israelite cannot, therefore, absent himself from public worship without grievously failing in his duty. But alas! with the increase of prosperity, indifference and impiety seem to advance among us with giant strides, and, reviving

ancient false notions, excite in us vanity and revolt against the divine law.

"We need not these old ceremonies, this antiquated form of worship," some say, "God reads our hearts and knows that we love him; and this is enough. Why need we an especial place for worship? Is God not everywhere?" They argue thus in their self-sufficiency, and their sinfulness is stimulated by their blind vanity. They believe themselves strong in reason, while in reality their boasted wisdom should excite the pity of true believers and honest thinkers.

But can any one believe that the holy psalms, chanted in the sacred tongue by the assembled multitude in a house devoted to God's worship, can fail to awaken emotion in the human heart? Or shall we esteem ourselves really wiser than all the generations of men, who have found, and still find, happiness in attending divine service? Make a trial of the solitary worship of your own vain heart, and, if you be sincere, you will soon come back to join meekly in prayer with your brethren. It is not for us, the children of Israel, whom the Lord has chosen as "a kingdom of priests and a holy nation," whose simple worship has come from God, and has served as a model for the most civilised nations, to display indifference to the house of God, or to neglect the assemblies for devotion.

God does indeed read our hearts, and our love suffices for Him; but those around us, our children, our families, and our dependents, cannot read our hearts. How shall they be convinced that we love and worship God? Who will teach them the religion of their fathers? Where will they learn its mild and peaceful precepts, if we neglect to show, by our public profession, the pious sentiments which fill our heart? And will not our seeming indifference prove a contagious example, and lead the young especially on the way of sin?

It would indeed be sad if we thought ourselves wiser than the past generations of men, and more intelligent than our fathers, who have trained us in the worship of the Most

High! Sad indeed would it be for us, did we despise the words of our teachers and prophets, so as to imagine that a wordless, mute, inactive piety can be superior to the zealous fervour of those inspired and illustrious men who taught us to proclaim the glory of the Eternal.

It is true that God is everywhere. He sees, hears, and knows all; but will not our soul become more elevated, more capable of holy meditation, when our own voice mingles with others in praise and prayer to our common Father?

Some of our brethren, misled by the outward showiness of other forms of worship, look with disdain on the simplicity of the house of the one Eternal God. Indifferent to the pure and simple truth, and insensible to the traditions of our faith, ungrateful towards the memorials of ancient events imprinted on the old synagogue walls, they resemble those hardened children, who, in prosperity, despise their father's house, which had sheltered them in infancy, because it has grown old in the course of time and its beauty has become faded; and they prefer the external splendour of newly raised edifices which they behold on their road.

Can they, have they, forgotten that a tent, borne by our ancestors through the desert, was the first temple of the living God, the Creator of the universe, and the sanctuary where He was invoked by Moses himself? Do they forget that at that very time pagan idols were adored in sumptuous edifices resplendent with works of art and all kinds of ornaments? Can the Lord our God, moreover, regard the vain pageantry of man? And will prayers, addressed to Him from splendid buildings, be more acceptable than were those of our ancestors who, on leaving their humble synagogues, were ready to offer up their lives for the sake of the unity of God's name?

It is true that our temple was destroyed in the trials imposed by God on His people. But we have still many sacred duties to fulfil, and they are traced out for us by the glorious memories of the past.

Let us, like the heroic Maccabees after their victory,

purify and embellish our temple; and, like Ezra after the captivity, raise again our God's house, and let us not forsake it and the duties connected with it.

And you, women of Israel! imitate your pious mothers, who stripped off their ornaments to adorn the sacred tabernacles. Come in the fervour of piety to adorn our modern houses of prayer; the heart's noblest sentiments and the cause of your soul's salvation call on you to magnify the religion of your forefathers. If even the holy language no longer speaks to the intelligence of all of you, its ancient sounds will nevertheless arouse your hearts by the sacred recollections which it so powerfully recalls to the minds of all Israelites; and thus sincere and earnest prayerful thoughts will be inspired in you by the sublime hymns which have escaped from the harp of the prophet-king.

Let us all strive to restore Israel's ancient worship, to free it from all that must distract attention and prevent devotion; but we should not attempt changes dictated by the caprice of the present generation and mere human vanity. Should we be any better than idolaters, if we were to adapt the divine worship to the exigencies of our worldly habits, and regulate the homage we render God by every change of opinion, by our prejudices, pleasures, and passions? Away with all the false arguments of man's deceptive reasoning; for all endeavours to depreciate our time-honoured worship are in vain! Let us not throw down the altar erected by our fathers! Let us, in our turn, repeat to our children the prayers taught by our mothers. Let us inculcate in their hearts the love of God and man; and let us, in accordance with this principle, also teach them respect for our ancestral traditions. Thus will they learn to glory in the faith of Israel and in that worship which is based on the divine law; and they will understand and acknowledge that, while God receives the homage of the heart, He also delights in seeing His children united in their worship, raising their voices in one accord towards Him in songs of thanksgiving.

But, however reprehensible it is to neglect public worship, it is yet more disgraceful, a still more serious offence towards God, to evince disrespect to or forgetfulness of Him by our conduct while in His house; for it is both impious and inconsistent. In presenting ourselves before a man of high rank, we bow respectfully, and weigh every word and action carefully; yet, in God's house, in presence of the King of kings, we but too often fail of exhibiting any sign of respect, and even commit acts which betoken blasphemous indifference.

Come, then, all ye who cherish reverence for the sacred traditions of our faith, ye who feel the necessity for a communion with God, confide your wants and fears to Him; for He is ever ready to hearken unto prayer. Come, raise your souls in solemn worship, and cause the psalms of David to resound in God's house. Come thither, but cast off, before you enter, all worldiy thoughts, all pride and irreverence; seek not here for luxurious ornament or a pompous showy worship; here there is but one ornament, the holy ark, enclosing the immutable law of the living God. Humble yourselves before the universal Sovereign. Let your hearts be filled with awe, and show by your conduct that you are in the presence of the Holy God. Improve your hearts by pious thoughts, and endeavour to guide your fellow-worshippers by a good example. Gaze not listlessly around, but raise your thoughts and heart in sincere prayer towards heaven; for thus alone can you be faithful to our ancient worship, and your prayers will be acceptable to God on high. Amen.

PART THIRD.

PRAYERS FOR THE SICK AND DYING.

I.

THOUGHTS ON ETERNITY.

"On the path of righteousness there is life, and on her pathway there is immortality." (Prov. xii. 28.) When we consider how rapidly life passes away, how, in a few years, the enfeebled body bends, as if it were attracted towards the earth from which it came: then is our mind directed heavenward, and seems to prepare itself for a new life. The nearer we approach death, the more we think of immortality; and, casting a scrutinizing look over our past life, we anxiously examine our conduct, in the hope of finding some good deeds, which may render us worthy of appearing before God.

Whence comes this hope of a future existence? How does the idea of eternal life arise in our mind? Surely it must have been implanted by God Himself as an incentive to urge us on to virtue, by which alone we can arrive at that state of glorious beatitude promised by our Creator.

The God of truth and love has not created us for annihilation, and our destiny is not completed on this earth.

If thousands of our kind are laid daily in the tomb, it is because death, or transition, is necessary for our perfectibility, and the transformation of our material nature for a higher existence.

Lord of all! my life is in Thy hands; Thou dost appoint

the time when I shall leave this world, and quit those whom I love.

But why has death so fearful a form? Why do we feel such dread of its approach? Why must man, the noblest of Thy creation, perish thus, and assume at his dissolution so harrowing an aspect? Death indeed is fearful, but it is stripped of its horrors to the man who walks in faith and lives in hope; for to him all is good and perfect in nature; even the hour of death, that moment of transition, the signal of his entrance into the kingdom of the righteous, is to him a glorious opening of the gates of immortality, of life eternal.

The body, our outward covering, formed of material elements, will sleep in the bosom of its mother earth, and return to dust. The heart, wearied with its emotion, desires, and cares, will no more experience joy or grief; but the soul, freed and happy, shall dwell, O Heavenly Father! in Thy glorious presence, where sorrow and death are alike unknown, and abide near Thee, my God! who art, who hast been, and who wilt be eternally. Amen.

II.

Everywhere and every day we encounter the mementos of relentless death. Amid flowers and on fertile plains, we see the effects of its unsparing hand; a naked tree in the verdant meadow, a withered stalk among the ripening corn, and the faded flower amid blooming roses, are so many sepulchres in God's magnificent garden. Life and decay are so closely linked together, that sure-coming death should teach us to spend our days in acquiring wisdom and practising all that is demanded by God's law. It tells us unceasingly that our end draws nigh, and inculcates this lesson alike on the young and the old, on the wise and the unthinking, on beggars and kings.

What will the pride of the haughty, the stubbornness of the impious, the raillery of the scoffer, and the vanity of the ambitious, avail them when death beckons them to follow?

The prophet teaches us that then all distinctions are at an end, and their power for evil will be cut off: "For the tyrant is no more, and consumed is the scorner, and cut off are all that watch for injustice, that cause mankind to sin by their word." (Isaiah xxix. 20, 21.)

Death cries out to us, trumpet-tongued, that this life is not eternal, and enjoyment here is but of short duration. We know not when we shall have to commence our long and mysterious journey: shall we enter on it unprepared, and take naught with us which endures beyond the tomb? Riches and rank will avail us naught. If we have acquired wisdom, purity of soul, and humility, then shall we be well provided; for they will open for us the portals leading to immortal bliss. Can any among us, therefore, be deaf to this terrible warning?—Let us then pray that the Lord may teach us to think of death, so as to live humbly in His presence, and be guided by true wisdom and righteousness.

III.

Death is a consolation for the sorrows of life. It is welcome as the Israelite's hope, the remedy for all evil, and a refuge for the weary spirit; for with the body's death the soul enters the abode of peace and joy. The pleasures and pains, the joys and vexations of our vain pursuits, all end with this world. Why shall we, then, attach undue importance to them, since everlasting happiness must be the reward of the righteous? Rather let us hope and yearn for eternity!

IV.

Reflecting on death teaches us humility, and that all earthly desires are vanity.

Nothing can save us from this inexorable destroyer. He strikes all indiscriminately; like the reaper among the corn, or the north wind as it strips the trees, so does death uproot and destroy life's brightest flowers. Childhood and age are borne together to the grave. Death claims alike

the king upon his throne, and the beggar upon his wretched pallet. Marble tombs cannot shield us from the worm; and an embalmed body is but a vain attempt to stay the hand of corruption.

Let us, impotent and frail as we are, cast off all vanity; frame no ambitious projects for the future, nor look down with contempt on those less fortunate than ourselves; for we all are alike children of dust: the same clod will soon cover all. Yet it is well ordained that the human heart should never be free from desires, as man is destined for activity and exertion. Honourable desires stimulate us to action, and give a purpose to our life; but inordinate worldly ambition is madness; the undue desire for rank is folly; for death comes at last, and levels all distinctions. This remembrance should teach us moderation, and to accept any station of prominence merely to advance by our exertions the general welfare of our fellow-creatures.

V.

The thought of death likewise teaches us that the time allotted to us on earth should be well and usefully employed. Let us, therefore, not delay to exert ourselves in the performance of good deeds, to live wisely in the fear of God, and thus win eternity. Let us labour, act, and toil while it is yet time; let us work for our faith, our country, kindred, and race; improve, raise ourselves and them; for then only will our memory be blessed.

As the withered leaves of autumn fall and are carried off by the waters of the rushing brook, so are our days cut off and engulfed in the ocean of eternity. Time knows no rest; he constantly strides onward from the cradle to the grave, and carries us along in his rapid course. Let us hasten to accomplish our work which we have begun; for soon the hour of rest will strike. We must toil for a good aim, without looking for recompense here; for our reward will be found solely in eternity, whither the merit of our righteous deeds will accompany us.

VI.

The thought of death teaches us likewise resignation in the midst of the sorest trials; it impresses us with the conviction that our earthly life is short, and but the commencement, the first hour, of eternity. What matters it, then, that the early morning hour is dark, if everlasting life will succeed it? Is it not far better than that a dark day should come after one bright hour in the early dawn? Let us take a lesson from the labourer, who endures patiently his daily toil amidst cold or heat, in the hope of obtaining his scanty reward, with which to supply the pressing wants of his household. Let us not forget that death puts an end to all suffering. We should therefore patiently submit to the will of God, and await with confidence the end of our sorrow, which is sent as a trial of our faith and virtue. Let not our courage sink; for death is sure to come; and, after all our impatient repining, the journey from the cradle to the grave is short.

He who gave us life tries our faith in the crucible of sorrow. He imposes on us the burden of grief; but will likewise remove it when it shall please Him to call us hence.

Yea, in dying we return to Him; we but give to the dust the material body that weighed down the soul, which now, sustained by faith and hope, soars to the region of immortality, towards the dwelling of the MOST HIGH.

VII.

The thought of death leads us also to hope and faith.

If we are imbued with a full faith in God's promises, and illuminated by divine hope, we shall be able to take a calm survey of even the severest trials which well nigh overwhelm us, and we shall be able to communicate a part of our trust to those whom we behold afflicted. If we enter, then, a house, and see all the members of a family bathed in tears because a beloved object has been seized by death, we may

freely address them on the vanity of hopeless grief, saying, "Why are you thus afflicted at your loss? Rather contemplate it through the medium of faith and the hope of eternal life. Son! you have lost a father; he is not lost for ever; he has only arrived at his journey's end; he is near our common Father. Bereaved mother! you have lost a son. Is he really lost? is he not with God? He left your bosom to live on earth, and now he has gone to the abode of God, to dwell there eternally. And you, forsaken widow! be consoled; you will again behold him whom you now mourn; he has but gone before, and awaits you in eternity." O ye! who have Jewish hearts and Jewish faith, beware of yielding to undue grief for the dead, as do those who have no hope of an hereafter. The orphan should dry his tears, the mother cease to weep at the grave of her child, for God commanded us: "Ye are children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead." (Deut. xiv. 1.)

PRAYER.

Endow us, O God! with faith and hope; help us to bear the ills of life with patient resignation; and let only true and lasting joys, those of heaven, be regarded as valuable in our sight. Make us worthy, O God! to enjoy the blessing of Thy love; lift up our hearts above every sorrow and all the perishable greatness of the earth. Amen.

Then read Meditations on Eternity, Prayer in Memory of the Dead, The Death of the Righteous and that of the Sinner, Thoughts on Judgment, On the Vanity of Earthly Possessions, On Immortality, Prayer for Future Life, or such of these as you may select as suitable for your condition.

CONFESSION FOR THE SICK.

Through Thy will, O Lord! do I suffer. Thou hast afflicted me with bodily pain, and I bless the hand that has stricken me; for Thou, Lord! desirest to purify me from

sin, and I have assuredly deserved Thy chastisement. Thou wilt heal me when Thou judgest me worthy; let Thy holy will be, therefore, done, O God!

If Thou hast decreed to remove me now from the earth, let me not appear before Thee laden with sin; wherefore, Lord! I beseech Thee to hearken to my confession with mercy and indulgence. Extend, I pray, Thy loving-kindness unto me, and forgive my transgressions. I have sinned against Thee, O my God! been unmindful of Thy blessings, neglected Thy worship, and transgressed Thy law. My weak and presumptuous reason has dared to cast doubt on Thy revealed faith, and to sit in judgment on Thy inscrutable decrees. I have profaned Thy name by perjury and falsehood.

I have been wanting in charity and love towards my fellow-beings.

I have uttered scandal, put an evil construction on the acts of others, criticised unjustly their conduct, and envied their happiness. I have usurped the rights of my neighbours, led others into sin and error, instead of setting them a good example. I have been hard-hearted, and have failed to assist my fellow-creatures in their hour of need.

I have neglected the salvation of my own soul, and sullied it through acts springing from pride and selfishness. I have cast aside my innocence of heart, as also purity of thought and chastity of body.

Heavenly Father! I lay bare the wounds of my soul before Thee; Thou alone canst heal, Thou alone canst save me. May my confession, shame, and agony of mind be accounted unto me as an expiation for my sins; and may my sincere regret and firm resolution to amend my ways, should it please Thee to restore me to health, obtain from Thee mercy and pardon, O my Father and Redeemer! For Thou dost read my heart, O God! Thou canst see whether my repentance is sincere. But, if Thou hast decreed that this sickness shall be my last, then let my bodily suffering be a ransom for my soul, and render me worthy of eternal salvation. Whenever it may please Thee to call me hence, I

shall die steadfast in the faith of Abraham, transmitted to us through Moses Thy servant, and full of hope and trust in Thy mercy; for Thou art our living Redeemer, the Lord of mercy and forgiveness, the God of the spirit of all living, the Master of life and death, who bringest us down to the grave and raisest us up again to everlasting life. From the depths of my soul I now repeat the confession of my fathers: "Hear, O Israel, the Eternal our God, the Eternal is One!"

שמע ישראל יי אלהינו יי אחד :

May the words of my mouth, and the meditation of my heart, be acceptable before Thee, my Rock and Redeemer." Amen.

PRAYERS TO BE SAID WITH THE DYING.

Behold, O Lord! the pain endured by Thy servant; have compassion on him, shorten his sufferings, O God! and may those he has endured be as an atonement for all his sins.

When the sufferer is near death, those around repeat the following aloud:—

The Lord reigneth, the Lord hath reigned, the Lord will reign for ever and ever.

Blessed be the name of the glory of His kingdom for ever and ever.

The Eternal, He is God (*seven times*). Hear, O Israel! the Eternal our God, the Eternal is One.

Go where the Lord calls thee; go, and may His mercy be thy help. May the Eternal our God be with thee. May He deem thee worthy of eternal life, and let thy portion be among the righteous and the blessed.

God of our fathers! receive in mercy this departing soul; unite it, we beseech Thee, with those of the fathers of Israel, in the midst of eternal joy. Amen.

When death has taken place, say,

Blessed be the righteous Judge!

REFLECTIONS.

How dare we, inhabiting this frail clay, raise our eyes in pride. Should we not rather remember that our body, like that of the crawling worm, will soon be mingled with the dust?

Man is vainly proud of his reason and intellect; yet these treasures cannot save him from the decrees of divine justice, if he wickedly makes a wrong use of these possessions.

Let us reflect, then, whence do we come, and whither are we going. Human life is limited, like that of the plant: a day may destroy what the preceding one has produced. Is it not better to die in righteousness, than to fall a prey to temptation and sin in the pursuit of the perishable wealth and fleeting power of this world?

Frail from our birth, we consume our energies in toil after riches; the body resists the call of religion so long as it remains animated by the soul; but when this departs, what is left? Naught but clay and ashes. Of what avail, therefore, are dignity and riches? will they not be left to strangers? do we not return naked as we came? why, then, should we listen to the voice of passion? why are we intoxicated with success, when such is sure to be our end?

Let us cast aside all iniquity, amend our conduct, and return to our Father, the King of kings; for repentance and prayer will obtain His mercy. Let us examine our ways, and think of our end; for we know not when the day of death will come. Let us lift up our hearts to God; for we have been led away by worldly illusions, and have been wandering astray, like sheep without a shepherd.

May the death of him for whom we now mourn, cause us to repent while there is yet time; for we know not when we may be summoned before the tribunal of the MOST HIGH.

Grant, O Lord! that this warning may not be lost on us; but do Thou assist us to make a proper use of our days on earth, so that we may employ them righteously, and secure

thus our salvation. Call us not unprepared, we beseech Thee, into Thy presence, until we shall have been able to efface our sins by pious acts and righteous deeds. Amen.

BURIAL SERVICE.

When the funeral procession enters the ground, the minister says the following aloud, in Hebrew. The same should be said when visiting a burial-ground after a longer interval than thirty days.

Blessed be the Eternal our God, King of the universe, who has created you in justice, fed and maintained you in justice, and called you hence in justice. He knows all you who sleep in the dust, and in His justice will awaken you hereafter to life.

Blessed be Thou, O Lord! who revivest the dead. Amen.

When the coffin has been placed in the grave, the following is said:—

RESIGNATION.

The works of the Omnipotent are perfect. He is just in all His ways, His deeds are love and truth; all His acts are perfect. Who can say unto Him, What dost Thou? He who ruleth the universe, who ordereth death and restoreth unto life, consigning the body to the dust, but calling unto Himself the immortal soul, who by His will created the universe, will act mercifully towards us, and save us, if we strive to merit salvation.

Have pity on us, O Lord! regard with compassion us and our children; for grace and mercy are Thine. In justice, O God! dost Thou give and take away life; the souls of all are in Thy hand, and Thou wilt not doom them to eternal misery; for Thou art a God of kindness and mercy.

Forgive, we beseech thee, O Lord! the sins of our brother (*sister*), whose body we now have placed in the grave; mercifully regard his (*her*) sins, and with loving-kindness remember his (*her*) righteous deeds.

Grant that his (*her*) body may repose in peace, and his (*her*) soul enjoy eternal beatitude. Amen.

Then say Psalm xci.

The dust returneth to the earth whence it came, but the soul returneth to God who gave it.

After the burial, the children of the deceased say Kaddish.

Before leaving the cemetery, the minister says:

Sovereign Lord of the universe! who hast been, who art, and who wilt be eternally,—we implore Thee to grant repose and peace to our brother (*sister*), who has left us according to Thy will; pardon his (*her*) sins, and remember only his (*her*) good deeds and righteousness. Receive his (*her*) soul in mercy, and vouchsafe to him (*her*) eternal joys. Amen.

On leaving the cemetery, the minister says:

Rest in peace in thy grave, and may thy soul repose with God until the day of resurrection! Amen.

PRAYER SAID IN THE HOUSE OF MOURNING, OR ON THE ANNIVERSARY OF A DEATH.

Merciful Father, Thou who rulest over the living and the dead! I beseech Thee to accept my prayer for the soul of ..... Receive his (*her*) soul with love and mercy; vouchsafe unto him (*her*) eternal bliss in the contemplation of Thy glorious majesty. May his (*her*) body rest in peace; as it is said: "He shall come to his fathers in peace; they shall repose in their resting-places, every one that walketh in his uprightness."

Pardon his (*her*) sins, for there is no man that sins not. Take cognizance of his (*her*) good deeds, and unite his (*her*) soul with those of the righteous. Amen.

ON THE ANNIVERSARY OF A FATHER'S DEATH.

Years roll in vain over the remembrance which this day recalls; they cannot efface my sorrow, nor heal the wound which my father's death has left in my heart.

O father! who didst so lovingly cherish me, whose care and counsels were the happiness and safeguard of my life, thou art not here now to direct and guide me, nor to receive

the proofs of my filial love. I can only recall thy memory, and preserve it with reverence.

My thoughts are especially directed towards thee on this day; thy love and kindness are again vividly presented to my mind; and bitterly do I remember all the anxieties and cares I caused thee, but which I cannot now redeem by the exhibition of filial duty. I cannot now, by affectionate behaviour and ready obedience, atone for the sorrows I may have caused thee; but may the grief which the sad anniversary of thy decease ever awakens within me, serve as an expiation of my transgressions towards thee.

I will ever devote this anniversary to honour thy memory, and render it useful to me by deeds of charity, compassion, and mercy to others, and by offering fervent prayers to Almighty God for the happy repose of thy spirit. I promise, O father! that thy memory shall be my shield against temptation to evil; thy paternal counsels shall be treasured in my heart; they shall preserve me from impiety and false belief, and lead me in the path of virtue as a child of Israel.

And Thou, O God of mercy! who art the Lord of the spirits of the living and the dead, who on Sinai didst command us to honour our parents! deign to hearken to a child's prayer for the repose of his father's soul. I beseech Thee, Lord! extend to him Thy mercy and forgiveness, since the most righteous are not without sin. Receive him in Thy dwelling-place, among those who have done Thy will, so that he may enjoy the blessings reserved for the holy ones who have lived on the earth. Amen.

PRAYER ON THE ANNIVERSARY OF A MOTHER'S DEATH.

This is indeed a day of bitter memory and sorrow for me; for on this day, O Lord! didst Thou inflict a deep wound on my heart. Pardon me, O God! that its recurrence calls forth my tears anew, and that I find it so difficult to be resigned to the loss which years cannot obliterate from my soul.

O blessed mother! who didst bear me in pain and rear me

in anguish, who didst with anxious tenderness watch night and day over my childhood,—thou hast been removed from my sight now, by the will of the Lord of heaven and earth, and my heart mourns for thee in days of joy no less than of sadness.

But faith and duty demand other thoughts; they teach that thou, mother! art not lost to me for ever, that thy immortal soul is with the Eternal, enjoying the reward of thy righteousness and virtue. Yes; I shall see thee again, in a land where there is neither death nor separation!

O may the remembrance of thy love guide me safely through the many dangers of this earthly life, so that, when called hence in my turn, I may merit, through my deeds of righteousness, to be united to thee, whose love I shall ever cherish.

And Thou, O God! vouchsafe Thy mercy to my mother's soul; judge her not with the attribute of strict justice, but with that of mercy. Man is an erring mortal, but Thou art the Father of all creation, merciful, and full of unending kindness.

Receive her soul in Thy holy habitation. Amen.

MEDITATIONS AND PRAYERS ON VISITING THE GRAVES OF THOSE WE LOVED.

My soul is filled with sadness on entering this mournful abode of the dead. Here are ended all human projects and desires, passions and endeavours; pride and lowliness, wealth and poverty, love and hate, all sleep here alike in peace.

How terrible would be our anguish and despair, if faith did not reveal to us the immortal destiny of the soul! Were we not to acknowledge a future responsibility, there would be no such impulse as duty; the loftiest sentiments, therefore, the holiest affections, would lose their incentive, and remain uncultivated as useless emotions.

But *all* ends not here. Death is not annihilation: it is but the entrance to a better existence, and leads to eternal

life; for in death the soul casts off its material garment, to enter the abode of immortality.

Those loved ones, whose ashes repose beneath this sod, are not eternally lost to us; they live in the presence of our Creator, and their graves serve as a memorial to those who loved them in life, and hope to be united to them in eternity. O ye whom I have loved so tenderly! although you repose now on your last bed of rest, you will live for ever in my heart. I pray for you on earth; as I feel that you watch over me in the abode of the blest, where I hope, one day, our souls will be united in glory.

These consoling thoughts dispel the gloom of this mournful spot, where I, in my turn, must one day seek my rest. The grave is the gate which opens for us a new state of existence, where our good works are our only true possessions; these are never lost, and will obtain for us grace in the sight of Him who is our impartial Judge.

O God! regard with pity those who sleep here in their last resting-place; may their good deeds, their earthly sufferings, and the pangs of death, be regarded by Thee as a ransom for their souls; and may it please Thee to appoint their portion in eternal bliss.

Guide me, O Heavenly Father! during my earthly pilgrimage; so that when it shall please Thee to call me hence, my soul may appear worthy of Thy salvation. Amen.

On the eve of New Year and the Day of Atonement, add,

Lord God of Israel! have compassion on me, on all dear to me, and on all Thy children. Judge us with mercy; since no man is pure before Thee. Hearken to all who invoke Thee, and accept their prayers for the sake of Thy holy name, and for the sake of the righteous, who sleep in the dust. My hope is in Thee, Lord! pardon my transgression, and grant me remission of all sins, which I have committed before Thee.

Grant us a year of calmness and peace, crowned with Thy blessing; give us all strength to persevere in the right

path, and to fulfil to the last the precepts of Thy law, which is truth eternal. Amen.

AT A FATHER'S GRAVE.

My father, my kindest friend, my dearest benefactor, whom God had appointed to love and protect me, reposes in this silent grave. I shall never hear again his dear voice; death has stilled his loving heart; his friendship and kindness can no longer comfort, neither can his counsels and example guide me. Alas! I cannot now make a return for his devotion or loving-kindness, nor have the happiness of surrounding his old age with marks of respect and solicitude; but I will strive to show my respect for his memory by deeds of righteousness and obedience to his expressed wishes while he was yet on earth, and this endeavour will surely bring me consolation. Assist me in this, O God! with Thy counsel, inspire me with wisdom and intelligence, and enlighten me, that I may follow the right path. Cause my works on earth to reflect honour on my father's memory, and do Thou, Lord! accept them as an expiatory sacrifice for any sins he has committed.

I beseech Thee! receive my father's soul among Thy faithful servants; and, when my hour shall come, grant that my spirit may likewise be united with these in a life which is unending.

Rest in peace, O my father! and may thy spirit enjoy, in eternity, the contemplation of the living God. Amen.

AT A MOTHER'S GRAVE.

"The Lord gave, the Lord hath taken away, blessed be the name of the Lord." (Job i. 21.) It has been Thy will, O God! to take my beloved mother from me. This earth covers the precious remains of her who was devoted during her earthly existence to the well-being of her children. She rejoiced with us in our joy, and sorrowed with us in our griefs; she lived only to promote our happiness. Her body

lies here, beneath this cold earth, and I only shed fruitless tears on her silent tomb.

I come hither, O mother! to honour thy revered memory, and to commune, in thought, with thy spirit. My heart seems to feel that thy tender love still watches over me; thy dear voice still appears to bid me follow the duties of religion towards God and mankind. O may I, in performing good deeds on this earth, and following thy bright example, prove my veneration for thy memory, and obtain forgiveness for the pains and tears I have cost thee.

O deeply loved mother! may thy pure soul, now released from its earthly bonds, experience heavenly joy, and look on me with love and pity.

Merciful Father! hearken to the prayer of a child, who implores Thy favour for his (*her*) mother. Have compassion, judge her leniently, and receive her soul in mercy into the home of the blessed, so that she may rejoice eternally in thy goodness. Amen.

AT A HUSBAND'S GRAVE.

Thou sleepest beneath this tomb, dear husband! thou canst not hear me, neither canst thou see my tears. It has pleased God to remove thee from my love. My existence is now a void; joy and happiness have fled with thee, and I must bear the burden of life alone; for thy hand can no longer protect me, nor my heart repose on thine. All is cold and dreary, and I come to pour out my grief at thy grave.

Here, near thy lifeless clay, I seem to be, for a moment, united with thee again; thy spirit communes with mine, joins me in prayer, and comforts me with the hope of another existence.

May God support me in this heavy trial; may He in mercy pardon the words of bitterness which have escaped from my widowed heart. (*If there be children*, say: O God, protect my bereaved children, deprived of their earthly

father's care. Heavenly Father! extend Thy omnipotent protection, and inspire them with a love of duty and fidelity to our holy faith, and veneration for their father's memory.)

O my God! permit that my tears and sorrow may serve as an expiatory sacrifice for my sins, and for those of my family. May my endeavours to practise what is good atone for my errors, and be accepted in order to secure the salvation of my soul. May my husband, O God! repose in eternal peace, and may it be Thy holy will to unite those in heaven whom Thy blessing had joined on earth. Amen.

AT A WIFE'S GRAVE.

Beloved wife! my heart is sorely grieved; my whole earthly happiness lies entombed with thee. O thou! whose confiding love was the crown of my existence, whose kindness and devotion formed the joy of my heart! how can I avoid grieving, when I think that our children are deprived of thy tender affection and watchful care? O watch over them in thy blessed state! May thy memory guide them to do what is good, and be a protection for them against temptation and sin. May they always remember, and strive to imitate, thy gentleness, piety, and virtue.

O God! grant unto her for whom I mourn, all the joys of eternity; grant that her soul may watch, as a guardian angel, over my bereaved children; remove every evil influence from them, and lead them in the way of righteousness; so that we may one day be all deemed worthy of being numbered among the blessed.

Repose in peace, beloved spirit! and may we meet in eternity! Amen.

PRAYER AT A BROTHER'S OR SISTER'S GRAVE.

May peace be thine, dear friend of my youth! What gentle memories and bitter regrets cluster around this tomb. Alas! death claimed thee too soon, and removed thee too early from those that loved thee. What grief! to think

that we, whom one roof sheltered, one mother nourished, the same hearts cherished, and the same hands blessed, are for ever separated! We were so happy together; thy friendship was so sweet a support. Alas! thy departure has turned our joy into mourning. Nothing on earth is lasting. I grieve in my selfishness at having lost thee; but thou art happy near our Heavenly Father, and this thought will inspire me with courage and resignation, as likewise the glorious hope of meeting thee again in a better world, where eternal joy awaits the righteous.

O my God! grant unto my brother's (*sister's*) soul the happiness of the righteous; grant that, purified by death, he (*she*) may rejoice in the beatitude of Thy divine presence. Amen.

AT A GRANDPARENT'S GRAVE.

With deep veneration I approach thy tomb to do homage to thy memory, dear grandfather (*grandmother*), and recall to my mind thy many virtues. May this tribute of love and respect be a worthy offering to thy memory, which shall keep me in the path of rectitude, that I may follow the example of piety and goodness thou hast left to our family. I will strive, with the help of God, to leave a like heritage to my children.

May my vow to honour thy memory by the practice of virtue be acceptable to God, and may He aid me in my righteous endeavours. Amen.

A PARENT'S PRAYER AT A CHILD'S GRAVE.

Here lies the hope and joy of my life. O God! to overcome thoughts of despair, and to learn resignation, I must pour out my heart to Thee, and implore Thy pardon; for how grievously must I have sinned to be so sorely smitten! And yet, O Lord! I recognize Thy love, and humbly bow to Thy holy will; Thou hast deprived me of my child. Not for him, but for myself do I grieve. He is near Thee. (*For*

a child of tender age.—He has quitted this life before he could experience its sorrows or passions; his pure soul has returned to its Source, in the abode of purity and eternal joy.)

What Thou doest, Lord! is well done. Thou didst give, Thou hast taken away, blessed be Thy name. Yet, O Lord! it is for my own heart that I mourn, it still bleeds at its bitter loss. I strive to submit with resignation; yet my strength will sometimes fail to bear the burden of my grief. Aid me, O God! for Thou knowest the strength of my faith and trust in Thee. Thou wilt not condemn a father's (*mother's*) tears; for Thou, God! didst endow me with tender affections.

O thou! beloved child, who, although so young, didst awaken so much joy and love, receive this tribute of thy parent's sorrow. Thou art now among the angels that serve near the throne of our Heavenly Father; yet will thy memory endure to the last day of my life, when I shall hope to join thee in the dwelling-place of the Most High.

May thy dust repose in peace, and thy spirit enjoy eternal beatitude. Amen.

AT THE GRAVE OF A FRIEND OR RELATIVE.

Mayest thou rest in peace, dear friend! Death has severed the tie that united us in this life, to be renewed everlastingly in a happier world, whither I shall one day follow thee.

Now, faithful to thy memory, I implore God to grant repose unto thy soul; and to vouchsafe to me the grace of a reunion when His holy will shall call me hence.

My God! permit that the soul of him (*her*) for whom I mourn, freed from earth's painful struggles, dangers, and difficulties, and purified through thy mercy, may share the joys of the blessed in eternity. Amen.

AT THE GRAVE OF A TEACHER OR BENEFACTOR.

Mayest thou rest in peace, my faithful guide and benefactor! whose counsels of wisdom illumined the path of my

early life, and may eternal felicity be thy portion. I should not mourn; thy noble spirit has surely returned to the source of all goodness and joy, whence it sprung, in reward of thy virtue and benevolence.

Grant, O my God! that the memory and example of this pious man (*woman*) may be for ever engraven on my heart, so that I may remain faithful to his (*her*) precepts, and, like him (*her*), become worthy of entering the kingdom of heaven. Amen.

ON SETTING A TOMBSTONE.

"A mere shadow are our days upon the earth." (Job viii. 9.) Naught is left to me of him who has gone "to the valley of the shadow of death" but a stone bearing his name. This is all we have to mark the spot where his mortal remains are laid, to remind us of what we too shall soon to become. In the grave all our efforts end. Here is nothing but a fragile stone or a nameless grave, to recall to us the memory of those whom we leave behind, unless we sow the seed of goodness and useful deeds in our earthly career, the fruits of which we shall reap in heaven.

O thou! who sleepest in the dust, this monument was not needed to recall thy name, for thy precious memory is enthroned in the hearts of many; but thy gentle qualities and kind friendship have so endeared thy image to my soul, that death alone can efface the remembrance of the loss I have sustained in thy decease.

May thy body rest in peace. Lord! in setting this stone to the memory of . . . . . I beseech Thee to grant repose to his soul, give him the peace of the righteous, and admit him to the joy of contemplating Thy divine presence.

Vouchsafe Thy mercy to me, O Lord! that my spirit may one day also enjoy eternal beatitude, and make my memory worthy of being honoured and preserved among those whom I shall leave behind. Amen.

ON LEAVING THE CEMETERY.

"Then shall the dust return to the earth whence it came, and the spirit shall return unto God who gave it." (Ezek. xii. 7.) Peace be with you, all whom death has united in this field, the last home of so many departed ones. Peace be with your souls, which have been recalled by the voice of God to eternal life! Amen.

THE END

קַדִּישׁ אָבֵל׳

MOURNER'S KADDISH.

This Prayer (*Kaddish*) is said after every service by sons during the eleven months of mourning for parents, also on the Anniversary day (*Jahrzeit*) of the death.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא
Dee-v'ro Be'olmo Rabbo Sh'mai Veyiskadash Yisgadal

כִּרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן
Be'chayaichown Malchoosai Ve'yamlich Kiroosai

וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
Yisroail Bais De'chol Oov'chayai Oov'yowmaichon

בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן׃
Omain Ve'imroo Koriv Oovizman Ba'agolo

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי
Ool'olmai Le'olam Me'vorach Rabbo She'mai Yehai

עָלְמַיָּא יִתְבָּרַךְ׃
Yisborach Olmayo

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
Veyisromam Veyispoar Veyishtabach Yisborach

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
She'mai Veyis'hallol Veyisalai Veyis-hador Veyisnasai

דְּקוּדְשָׁא בְּרִיךְ הוּא לְעֵלָּא מִן כָּל בִּרְכָתָא
Bir'choso Kol Min Le'ailo Hoo Be'rich Dekoodsho

וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
Da'ameron Ve'nech'moso Toosh'be'choso Ve'shiroso

בְּעָלְמָא וְאִמְרוּ אָמֵן׃
Omain Ve'imroo Be'olmo

יְהֵא שְׁלָמָה רַבָּא מִן שְׁמַיָּא וְחַיִּים
Yechayim She'mayo Min Rabbo Sh'lomo Ye'hai

עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן:
Omain Ve'imroo Yisroail Kol Ve'al Olainoo

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
Sholom Ya'seh Hoo Bimromov Sholom Osai

עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן:
Omain Ve'imroo Yisroail Kol Ve'al Olainoo

[Translation]

Magnified and sanctified be His Great Name in the world which He hath created according to His will. May He establish His Kingdom during your life and during your days, and during the life of all the House of Israel, even speedily, and at a near time; and say ye, Amen.

Let His Great Name be blessed for ever and to all eternity.

Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be He; though He be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye. Amen.

He who maketh peace in His high places: may He make peace for us and for all Israel; and say ye, Amen.

FAMILY RECORD

Births

FAMILY RECORD

Marriages

FAMILY RECORD

Deaths

FAMILY RECORD

Please do not

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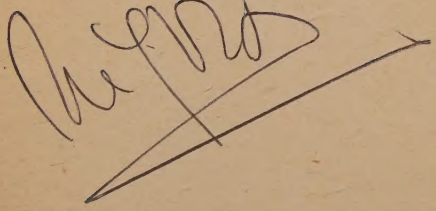
Thank you